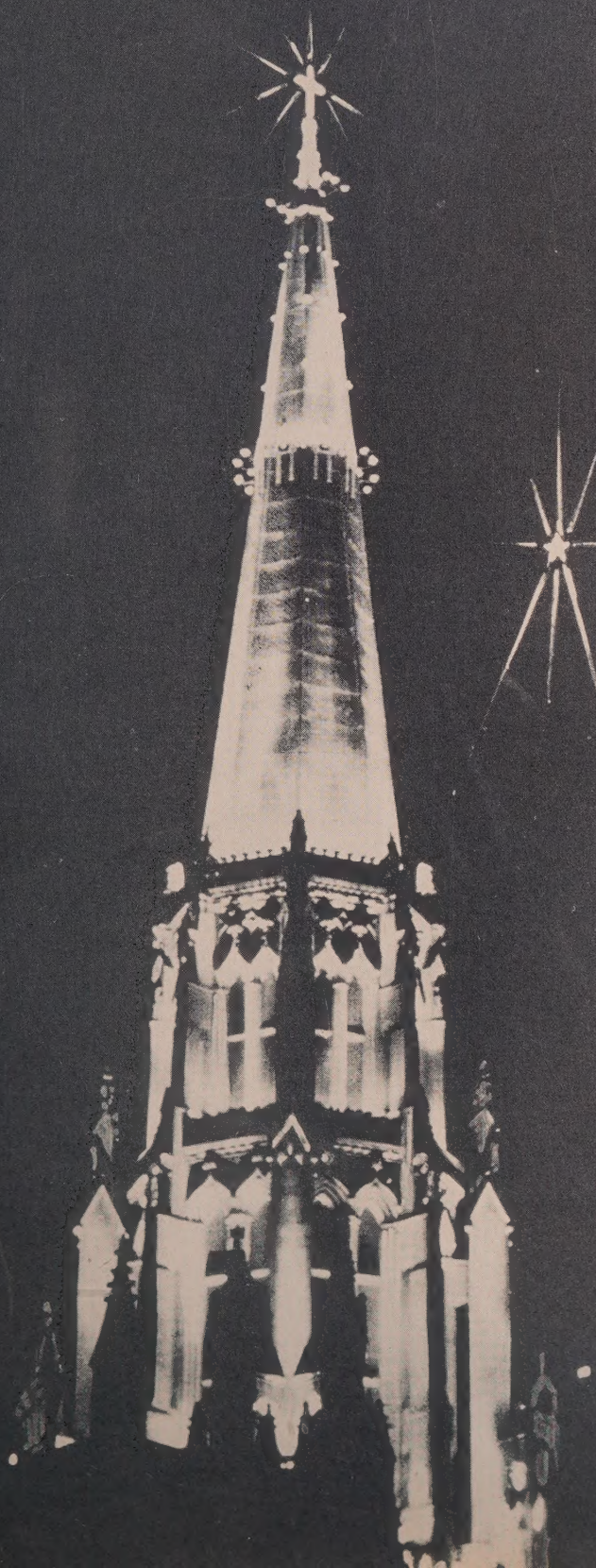


# WORLD CALL



August  
1932

Price  
15¢



## The Record of Church Erection From the Beginning

Total amount in funds October 1, 1888 .....	\$ 10,662.00
Total amount in funds June 30, 1932 .....	2,917,457.52
Total amount returned on loans from beginning .....	\$5,372,905.07
Total amount of interest received from beginning .....	1,977,862.72
Total amount received on loans and interest .....	7,350,767.79
Number of loans made to help build churches .....	2,739
Total amount of money loaned from beginning .....	\$ 8,131,237.00
Estimated value of properties created by aid of loans .....	24,393,711.00
Number of loans that have been paid in full .....	2,291
Number of loans outstanding .....	448

---

## For the Past Year—July 1, 1931— June 30, 1932

Amount in funds of Board of Church Extension and Department of Church Erection July 1, 1931 .....	\$ 2,820,459.78
Amount in these funds June 30, 1932 .....	2,917,457.52
Increase for the year .....	96,997.74
Amount returned on principal .....	\$127,904.53
Amount paid on interest .....	103,381.89
Total received on principal and interest .....	231,286.42
Average principal and interest collections per month .....	19,273.87
Number of churches paying off loans in full .....	12
Number of churches receiving loans .....	14
Amount of loans closed .....	\$ 89,700.00
Average loan .....	6,407.14
Value of properties created (Estimated) .....	269,100.00
Seventeen churches promised loans totaling .....	103,550.00

# WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV

AUGUST, 1932

Number 8

## CONTENTS

THE CONQUEST OF FEAR - - - - -	3	A YOUNG MAN WHO WOULD NOT DOWN <i>by C. Manly Morton</i> - - - - -	29
THE NEW EDITOR - - - - -	4	"IN WHAT DIVERS PAIN THEY MET" <i>by Lois Anna Ely</i> - - - - -	30
ECONOMY WISE AND ECONOMY FATAL - - - - -	4	LIVENGOD IN CAMP <i>by Fay E. Livengood</i> - - - - -	31
CAHILL HEADS EVANGELISM - - - - -	4	A CALL TO AMERICA <i>by Miss May Frick</i> - - - - -	32
SAVING CHURCHES <i>by John H. Booth</i> - - - - -	5	THE WHITE MAN'S DANCE <i>by Lillian B. Hedges</i> - - - - -	32
IT'S SMART TO BE THRIFTY! <i>by A. F. Wickes</i> - - - - -	7	THE CHURCH THAT LOVE BUILT - - - - -	33
DEBTS OF HONOR <i>by A. R. Liverett</i> - - - - -	10	APROPOS OF THE MEDICAL MISSIONARY - - - - -	33
TRIMMING THE SAILS <i>by Willard M. Wickizer</i> - - - - -	11	WHAT, WHERE, WHEN AND HOW - - - - -	34
INDIANAPOLIS THE CITY OF THE INTERNATIONAL CONVENTION - - - - -	13	MISSIONARY ORGANIZATIONS' OWN SECTION - - - - -	35
POLITICS <i>by F. E. Davison and C. E. Lemmon</i> - - - - -	14	PROGRAMS (SEPTEMBER) - - - - -	36
MR. EDITOR, I'M TELLING YOU <i>by Ecclesiastical</i> - - - - -	16	DEVOTIONAL STUDY <i>by Edith Eberle</i> - - - - -	38
FOOTPRINTS ALONG THE TRAIL <i>by Edith Eberle</i> - - - - -	17	DO YOU KNOW THAT—? - - - - -	38
AS IT SEEMS TO ME <i>by William T. Percy</i> - - - - -	19	ECHOES FROM EVERYWHERE - - - - -	39
EXECUTIVES' STATEMENT OF READJUSTMENTS <i>by Stephen J. Corey and I. J. Cahill</i> - - - - -	20	IN MEMORIAM - - - - -	39
AN APPRECIATION <i>by Mrs. D. O. Cunningham</i> - - - - -	21	HIDDEN ANSWERS - - - - -	39
LISTENING IN ON THE WORLD <i>by James A. Crain</i> - - - - -	22	STATION UCMS BROADCASTING - - - - -	41
THE WEEK OF THE MINISTRY - - - - -	23	COURSE OF STUDY ON THE AMERICAN INDIAN - - - - -	42
"TELL THEM TO COME HOME" <i>by C. M. Yocum</i> - - - - -	24	HELPS FOR LEADERS OF JUNIOR GROUPS - - - - -	44
A LITTLE MEETING WITH VAST IMPLICATIONS <i>by W. R. Warren</i> - - - - -	27	RECEIPTS - - - - -	47
PAUL PRESTON COMES TO PENSION FUND - - - - -	27	MISSIONARY REGISTER - - - - -	47
HOW GINLING COLLEGE WOMEN SHARE <i>by Minnie Vautrin</i> - - - - -	28	RAILROAD RATES TO CONVENTION - - - - -	47

## International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

BOARD OF EDUCATION

BOARD OF TEMPERANCE AND SOCIAL WELFARE

Through

THE WORLD CALL PUBLICATION COMMITTEE

H. B. HOLLOWAY

ROY G. ROSS

H. O. PRITCHARD

I. J. CAHILL

MARY CAMPBELL METCALF

PERCY A. WOOD

HAROLD E. FEY, *Editor*

STEPHEN J. COREY, *Advisory Editor*

ROSE STEPHENS RAINS, *Office Editor*

*Contributing Editors*

H. O. PRITCHARD

JAMES A. CRAIN

L. MADGE SMITH, *Circulation Manager*

Subscription price \$1.50 per year net in advance; 15 cents per copy.

Copyright, 1932, by United Christian Missionary Society.

## Who's Who in This Issue

John H. Booth is head of the department of church erection. A. R. Liverett is a secretary of that department, and W. T. Percy is its associate secretary-treasurer. A. F. Wickes, one of the leading church architects in America, heads the bureau of architecture of the U. C. M. S. Willard M. Wickizer, formerly with the field staff of the department of religious education, is now pastor at Maryville, Mo. C. E. Lemmon presides over one of the most interesting pulpits in America. The church at Columbia, Missouri, where he preaches attracts hundreds of students and faculty people in this educational center. F. E. Davison is chairman of the Board of Temperance and Social Welfare and pastor at Oak Park, Illinois. Edith Eberle, former missionary, assists in the missionary education department. C. M. Yocum, foreign secretary, has just returned from visiting the mission fields of Asia.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana.

Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Notices concerning change of address should be mailed to WORLD CALL, Missions Building, Indianapolis, Ind.



# The First Page

ABOVE the rush and roar of Chicago Loop traffic rises the spire of the Chicago Temple, pictured on our cover. Probably many people who have walked the streets at the foot of this beautiful finger piercing the sky have never seen it except in photographs. This picture first appeared in the *International Journal of Religious Education*, to whom we are indebted for its use. Since this number of *WORLD CALL* is largely devoted to the theme of church building, this lofty spire symbolizes in carven stone the upward look which great churches give the human soul.

ONCE again an election year is upon us, and the air is full of suggestions as to the duty of the church. To bring out both sides of the current discussion we secured two of our outstanding pastors to present the case. Each writes without having seen the manuscript of the other, but each is trying to present only one side of the question. Between the two we feel that they have provided abundant food for thought on the responsibility of the church toward politics.

THE government is being impertuned to use its credit to provide employment for its hungry citizens. It has not been emphasized that churches might do the same thing to help people through this emergency. Many churches, with little or no debt, might utilize this emergency to remodel their buildings. Times are hard, and ready money is scarce, but churches with a deep desire to help their needy members can find ways to secure improvements. In so doing they not only benefit the unemployed but also increase their own efficiency in the service of God. Mr. Wickes, one of the best church architects in America, tells how it can be done.

## Our Cup Runneth Over

"The good wishes of Union Avenue Church will attend you."

GEORGE A. CAMPBELL,  
*Pastor, Union Ave. Church.*  
*St. Louis, Mo.*

"We are pleased with *WORLD CALL* because of its attitude, especially on prohibition."

J. H. WILSON,  
*Forest City, Mo.*

"You may count on my support for *WORLD CALL*. I have secured almost a club (5) of new subscribers since yesterday."

ANNIE M. STEWARD,  
*Topeka, Kansas.*

"*WORLD CALL* has already won a good place for itself. We wish continued success."

W. F. ROTHENBURGER,  
*Pastor, Third Church.*  
*Indianapolis, Ind.*

"Enclosed is my renewal. I like *WORLD CALL* and will do all I can to help this magazine."

MRS. C. S. MORTON,  
*Hamilton, Ohio.*

"I am just one of the 3,927 *WORLD CALL* secretaries. We feel *WORLD CALL* is as fine as can be. Success to you!"

MRS. M. J. ENLOW,  
*Pratt, Kansas.*

"We believe in *WORLD CALL* and in its future."

C. E. LEMMON,  
*Pastor, Christian Church.*  
*Columbia, Mo.*

"I want to cooperate with you in making *WORLD CALL* as worth while as possible."

SAMUEL GUY INMAN,  
*Executive Sec'y, Committee on Cooperation in Latin America.*  
*New York City.*

"I am sending a list of new subscribers and will have others later."

OLIVE S. BUSH (MRS. G. S.)  
*Carrollton, Mo.*

TELL them to come home." Through the eyes of the man we sent with this message to the missionaries we see something of what those simple words have meant in far places. This is but another proof of the tendency of little things to reach around the world. A few cents less in a million church envelopes and lifelong plans are upset, voices preaching the gospel are stilled, young men preparing to give their lives in the ministry of the Word must turn again to other tasks. Brotherhood means that we are tied together with people on the other side of the world with bonds composed of thousands of threads. People without imagination see only the tragic gash in the total fabric. Others with more discerning eyes see that the bonds are composed of thousands of threads and each broken thread is a life.

AS THERE are no self-made men, so there are no self-made nations. Miss Eberle's article shows how deeply this powerful nation is indebted to the Indian. He gave us not only the richest continent on earth but the crops for our soil. Accustomed to think of our culture as originally European, we are surprised to learn that in this realm also we are debtors to the original Americans.

WITH convincing candor and sincerity Mr. Wickizer, new member of the executive committee of the U. C. M. S., shares the problems with which these times confront the administrators of our world work. Frankly, with statesmanship worthy of the precious kingdom interests involved, he discusses the problems which the present crisis has thrust on our leadership. *WORLD CALL* would be proud to have this article go into the hands of every member of our churches.



# WORLD CALL

VOLUME XIV

AUGUST, 1932

NUMBER 8

## The Conquest of Fear

**D**URING the war a discovery of vast importance was made in America. We discovered how to manipulate the mob mind. Propagandists made the multitudes dance like puppet dolls. All they needed was enough money to pull enough strings.

Since the war business and politics have worked this discovery overtime. It was used to put cigarettes between the lips of thousands of women, to gloss over scandals in government, to market worthless products, to inaugurate the greatest stock gambling orgy in history. It was no longer considered necessary to reason. Products were "put over." People were "sold."

Then something went wrong behind the scenes. The strings became tangled. The puppet dolls leaped suddenly into life. They got out of control. Even during the first year of crisis people defied the instruments of propaganda. Movies, billboards, radios and advertising pages cried "Peace! Peace!" but the people answered, "There is no peace!" Leaders who had come into power with promises of prosperity and who remained in the saddle by talking of two-car garages cried, "It is nothing." But their followers did not pause to listen. Lacking the steadying discipline of moral purpose the mob melted into the wild confusion of panic.

**B**LIND panic, like a sightless Samson, is pulling the temple of civilization down upon our heads. It has attacked confidence, the keystone of modern life. Loss of confidence means disaster in such an interdependent world as ours. That is why banks and railroads, hospitals and schools, churches and colleges, municipal administrations and national governments, standards of living and ideals of life are collapsing all around us. That is why children are starving to death in bed while parents hunt in vain for either work or charity.

Since we are being ruined by fear, we can only be saved by faith. The restoration of confidence involves two things. We must first dig individuals out from beneath the wreckage and put new heart into them. What a magnificent opportunity for Christian men and women to show by their own faith whence un-

shakable confidence comes! People are waiting for leadership. Everywhere men are eager to hear, not of bonuses, graft, profits, or bigger and better things, but of how they can discharge their responsibility to childhood, how they can attain solid character through self-discipline, how they can bring honesty into private dealings and public affairs.

**B**UT we must go deeper still. Confidence cannot be permanent unless it is rooted in deep faith in God. In a modern version of the invincible Paul, thousands even now defy by name the spectres that haunt the modern world. "I am persuaded," they say, "that neither death, nor bank failure, nor unemployment, nor loss of credit, nor hunger, nor eviction, nor ragged clothing, nor present ruin, nor future disaster, nor panic, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

**I**N THE second place, wherever two or more people can be induced to have a faith in God that expresses itself in terms of present social redemption, they must be gathered together and made to realize their kinship. What greater service could the churches of the country render in a time of panic than thus to draw people into a fellowship of high courage in the mighty cause of building, on the panic-proof foundation of the religion of Jesus, a world in which their children can live in security and peace.

Walter Lippmann recently said, "Upon the power of the people to remain united for purposes which they respect, upon their capacity to have faith in themselves and in their objectives, much depends." Here is the final conquest of panic. When people are drawn together by a compelling faith in the God who is the mightiest force at work in the world today, they cannot be stampeded. In such union there is strength. That strength is sufficient to stop a panic that has crushed a "system without pity." It is adequate to lift a demoralized people so high above selfishness that each man will stand up and say, "My country is the world, my countrymen all mankind."



## The New Editor

THIS is the first edition of *WORLD CALL* under the leadership of the new editor, Harold E. Fey. We wish for him a long and distinguished ministry in the work he has undertaken. *WORLD CALL* has noble traditions of excellency to maintain, and we believe a strategic place in the future of our people. We are convinced that Mr. Fey is the man of all others for the place. He has already shown a grasp of the situation which is most assuring. A man of fine training, a successful pastor, an unusual missionary, one who has had an uncommon contact with the world situation as a member of the Institute of Pacific Relations, a keen student of world affairs, a gracious Christian gentleman, a convincing speaker and an exceptional writer, he brings strong resources to his task. We prophesy for him a real and unique success in his important work.

STEPHEN J. COREY, *Advisory Editor.*

## Economy Wise and Economy Fatal

MEMBERS of official boards of churches face difficult problems these days as they attempt to measure up to the bitter necessities of readjustment. With diminishing receipts for the treasury and increasing demands upon the varied ministries of the church their choices are not easy. The cuts that they must make may either nurture the life of the congregation or they may cut off its future. As husbandmen of the Lord, official board members must therefore prune wisely. Useful but nonessential branches of the church's activity may be trimmed, but the deep roots whence flows its vitality must be guarded.

It is a well-established fact that people will not forever continue to give to a church which brings them nothing in return. If certain ministries are cut, support will be withheld for all the rest of the work. The most important of these is the ministry of preaching. People expect and need the ministry of a man who can break the bread of life from the pulpit on Sunday because he has lived with them during the week and knows their needs. Yet in such a time as this many churches will permit the pulpit to go unfilled for months, when the former pastor has resigned, solely to save money. Such economy is suicidal. Entirely aside from the grave ethical question involved in neglecting their responsibility toward the ministry, such congregations find that declining receipts and dissolving membership have defeated the purpose of the move. To leave a congregation pastorless for months at a stretch in times like these is like discharging the shepherd because there are so many wolves.

Church boards and pastors do not always see eye to eye on cuts that must be made. Sometimes the board will try to keep the local work intact by slash-

ing the world service budget of the church. Pastors usually object, even at expense to themselves, and are sometimes overruled. In such matters laymen should remember that pastors, while not infallible, ordinarily know better than a layman can what keeps the spirit of a congregation up. They are trained to understand group psychology. If they are experienced pastors should know at what points economy is profitable and at what points dangerous. They know that the Christian church is the living body of Christ, and that we all, at home and in the foreign field, are members one of another. To be "penny wise and pound foolish" now may hurt the advance of the kingdom long after the present crisis is over. To avoid this should be the earnest prayer of both the pulpit and the pew.

## Cahill Heads Evangelism

WHEN the Federal Council of Churches selected our Jesse M. Bader to head evangelism for the Protestant churches of this country they created a problem of major proportions for the United Society. Where could a successor be found to carry on the vital work of evangelism in our own communion? For months the quest went on. Then the financial situation intervened. Declining receipts made it unwise to enter into any further commitments.

But the work of evangelism is too important to be allowed to drift. The executive committee therefore chose I. J. Cahill, first vice-president of the United Christian Missionary Society, to head this work during the present crisis. This is a fortunate decision. Mr. Cahill, by temperament and experience, is well equipped to lead the brotherhood in evangelism. While not an evangelist, he has a rich background of experience among the churches and has long been in close cooperation with the work of evangelism. His long pastoral experience and his twenty years as secretary of the Ohio Christian Missionary Society provide an unusual equipment for leadership in the paramount task of the church. Claude E. Hill, president of the National Evangelistic Association, and a strong committee of leaders in our brotherhood life are cooperating with Mr. Cahill in building the spiritual fires and evangelistic zeal of the churches.

## Hundred-Year Churches

A GREAT year in the history of the Disciples of Christ was 1832. By this year the Stone and Campbell groups had united to form a single movement. Churches were springing up in Kentucky, Indiana and other central states. Now in 1932 many of these churches are celebrating their centenaries. *WORLD CALL* is eager to hear of these hundred-year churches. In the October number we plan to feature their story. Pictures and information should be in our hands by August 20.



# Saving Churches

## By Loaning Them Money and Giving Them Courage

By JOHN H. BOOTH

**T**HE prime purpose of the department of church erection, as its name implies, is to aid in the erection of new church buildings. However, there are times when the department can serve the brotherhood quite as well by saving churches already built as by helping to erect new ones. Such a time is now upon us. Scores of churches were built a few years ago

without the aid of church erection loans. These churches secured loans from banks, trust companies and insurance companies, at a time when credit was "easy"—too easy. Congregations were thereby encouraged to overbuild and overborrow.

funds have not been able to meet their payments. Other churches have been challenged rather than defeated by the depression and have with great courage and sacrifice gone forward, meeting their payments of interest and principal. A few churches have taken advantage (with shame I record this fact) of the present economic situation and have not only quit paying on their loans, but, like old-fashioned horse-traders without conscience or moral responsibility, are trying to jockey with this board (the guardian of their brotherhood's trust funds, sacredly given for the work of church erection) for a settlement for less than the amount of their loans. It should be understood by all concerned that neither the Board of Church Extension nor the United Christian Missionary Society has the legal right to vote to give away any of these loan funds. All loans must be paid back in full or the properties securing them must ultimately be sold to satisfy the mortgages.

The second reason why church erection funds are not more adequate to meet the present needs is because they are not being increased now as in former years. For more than three years past, due to declining receipts to the United Society, the work of church erection has received no increase in its loan funds. Until the time comes when this work can again share in the offerings of our churches, and other contributing organizations, the friends of church erection should remember this work in their wills and those with money to invest should buy Church Extension bonds. These bonds pay an annuity of 6 per cent per annum, payments to the annuitants being made semi-annually. Such bonds are as safe as govern-



First Church, Hobart, Oklahoma, aided with loan of \$10,000

The Judgment Day has come for many of these churches. They must pay up or give up. During the past year 132 churches appealed to this department for loans to refinance their debts. In many cases the loans were needed to help save their properties from mortgage foreclosures. Because of the lack of funds the department was able to promise only seventeen loans totaling \$103,550.

The pictures of some of these churches promised loans (some have already received their loans) are found on these pages. For lack of funds the department had to deny



Christian Church, Caney, Kansas, promised loan of \$10,000

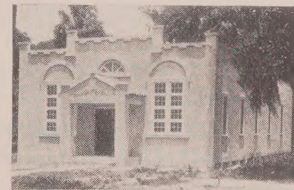
aid to 116 churches, calling for loans totaling \$933,095.

In the face of not only the greatest opportunity ever given this department to render a permanent service to the brotherhood, but in many cases to answer the call of desperation in which the lives of churches are at stake, the department of church erection and the Board of Church Extension find themselves helpless for lack of funds. Why, the question is raised? Two reasons can be assigned.

First, due to the depression some churches now using church erection



Jefferson Street Church, Spokane, Washington, aided with loan of \$7,500



The New Smyrna, Florida, Church, promised loan of \$750.

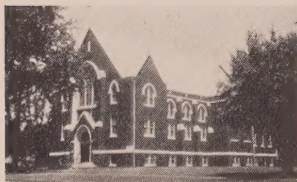


First Church, Miami, Florida, promised loan of \$20,000



First Church, Bainbridge, Ga., aided with loan of \$1,500





Christian Church, Butler, Missouri, aided with loan of \$14,000

greatly aid the work of church erection at this time, and save to the brotherhood many fine church properties.

The department of church erection has 448 loans outstanding at present, totaling about \$3,075,000. It has always been the policy of the department to keep in close touch with its loan churches, but especially in times like the present is it imperative, both for the aid of the churches, and for the protection of our loan funds, that our field workers frequently visit churches which have loans.

The primary purpose of these visits is, of course, to look after the interests of the church erection department and if possible make collections on loans. In order to accomplish this purpose the field workers often have to help the local leaders put on a campaign for funds, and do most of the soliciting, both public and private. Sometimes the work in certain fields has so run down that nothing but a good old-fashioned revival meeting will put the church in condition to even consider the raising of money. When that is needed we send our Mr. and Mrs. Roy L. Brown to do the job. They have never failed to secure good results, and in many fields, considering the conditions faced, their victories have been phenomenal.

A few cases cited will not be amiss. A certain church with a large loan in the West was discouraged and wanted to quit. When the writer visited the church to confer about the matter he found the officers so discouraged and determined to quit that he had to talk to them like the proverbial "Dutch Uncle," to keep them from giving him a deed to the property. The only thing that prevented it was the promise of a

ment bonds and pay a higher rate of interest. Never in all the history of the board's work has it defaulted on interest or annuity payments or even delayed one day in sending to the annuitants their money. Bequests and annuity gifts would

three weeks' evangelistic meeting by the Browns, without cost to the church. They finally consented to let the Browns come but were sure nothing could be done. The Browns went and held the meeting, which resulted in quite a number of additions to the congregation and over \$2,000 raised in cash and one-year pledges. What the members of that church needed primarily was courage. The Browns gave it to them.

In another case where the property had already been deeded to the board to satisfy the mortgage (much against our wishes) we secured the consent of a few discouraged members who were permitted to continue to use the building, to let us send the Browns for a meeting. After the meeting, and with the fine cooperation of the state secretary and one of his district evangelists, the writer was able to sell the property back to the congregation for a sum equal to the original loan. An injection of courage which the department was able to give to the church through the services of the Browns and the help of the state forces, seemed to break that hypnotic spell of "we can't," and substitute therefor "we can and we will."

A. R. Liverett also gives most of his time to this phase of the work.

Because of his long and successful career as a pastor and his unusual ability in handling church finances, his work as a counselor with church officials and pastors has been exceedingly valuable both to the congregations visited and to the department of church erection. Mr. Liverett has aided many of our loaned churches by personal visit and conference, to set up and inaugurate the "Honor Roll and Clock Plan" as a method of raising and making monthly payments upon their loans. All the churches with loans, except those that are doing nothing, and do not wish to be disturbed, gladly welcome and are profited by the visits of our field workers.



Merton Avenue Church, Memphis, Tennessee, aided with \$20,000 loan



First Church, Sulphur, Oklahoma, aided with loan of \$5,000





# It's Smart to Be Thrifty!

*Now is the Time to Modernize Your Building!*

By A. F. WICKES

**N**OW is the time to magnify the dignity and beauty of worship by improving the architectural character of your church building. Construction costs have not been so low in many years. In any number of congregations there are building trade craftsmen without employment. To enter upon a building improvement campaign would find many men willing to donate part-time service and to earn something for their families. Honest labor is preferred to charity.

For a cash consideration building materials can be secured at a liberal discount. Sometimes used materials can be secured at a very small cost. Recently a congregation, contemplating building, was able to secure from a wrecked building good common brick at one-third the market price. Everyone recognizes that new buildings are not easily financed these days but that there are hundreds of church buildings which need renovating and remodeling.

Many church buildings cannot adequately care for the children of the Bible school. An extra room or two at the rear, or a wing at the side which will care for at least the Beginners Department, the Primary Department, or the Junior Department, would meet a great need and give employment to a score or more of men in your community.

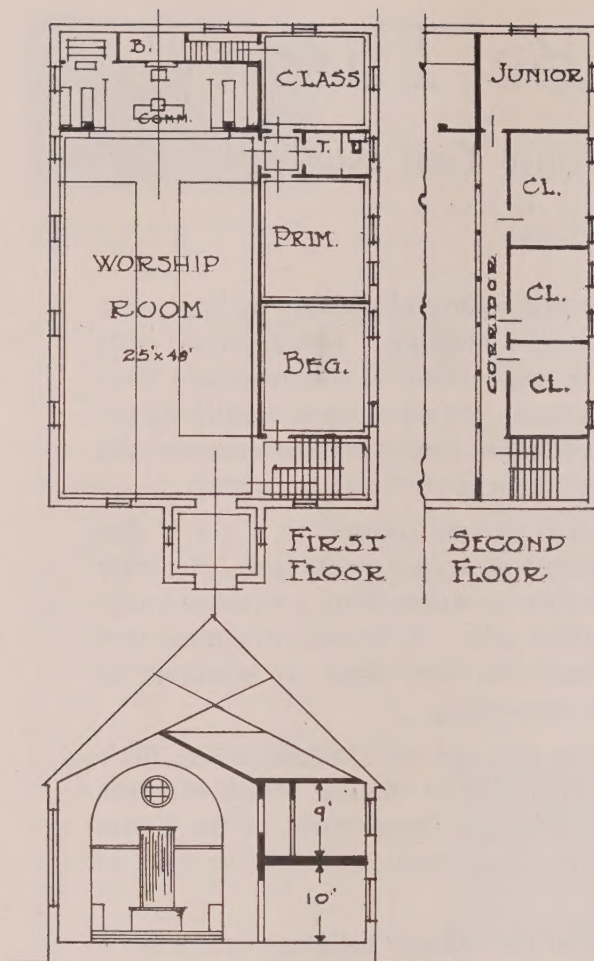
It is usually inadvisable to excavate under the present building, except for a needed heating plant. Space below ground for educational purposes is unworthy and difficult to heat, and usually more expensive than light construction entirely above ground, which being well lighted and well ventilated is much more acceptable as a place of instruction.

Such additions may be of frame if a one-story; preferably of brick if a two-story. These additions can be designed to improve the appearance of the old building. They need not be unsightly if some thought is given to careful planning.

**W**E ARE aware of the possibility that the plans we are suggesting here will not meet all needs. That can only be revealed by a study of what you have and what you need. This is where the Bureau of Architecture of the United Christian Missionary Society seeks to be of service to the churches. Usually it is possible to outline your needs by correspondence. In many instances the building must be seen and its peculiarities of construction noted and measured. This is particularly true of the old Akron type—long obsolete for either worship or education.

If you contemplate remodeling your building write to the Bureau of Architecture for its assistance, giving information as to what you have now and the rooms which you feel you must provide for an enlargement of your work. If sketches have been prepared by anyone, send them in for review and helpful criticism. All service rendered by the Bureau through correspondence is without charge to the churches.





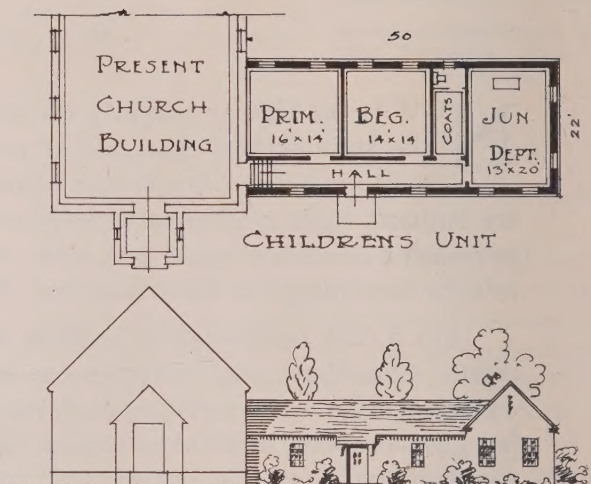
CROSS SECTION

Frequently we are confronted with the problem of making something out of a huge, high building of considerable width. Usually it seats many more people than can be reasonably expected to attend but lacks wholly any facilities for a growing Bible school. If the side walls are at least 18 feet high, two tiers of classrooms of good dimension can be taken off the north or west side, thus bringing into active use much waste space and introducing a more attractive proportion into the room for worship itself.

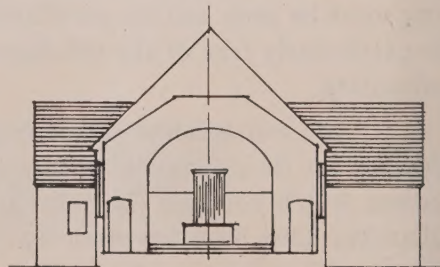
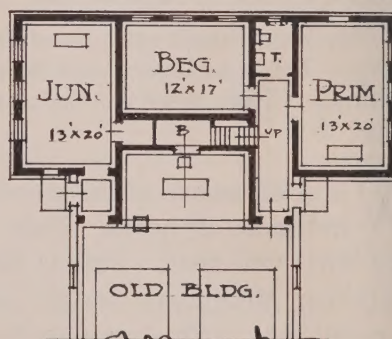
Now to go a step farther and change the trapdoor baptistry into one of greater dignity and accessibility would be desirable. Form a chancel in which place the communion table. The choir could occupy either side of chancel with the piano somewhat recessed. The pulpit could be either back of the table or at the side of the chancel arch.

This cross section of the building shown above indicates the reconstruction necessary to gain the classrooms. Note the reshaping of the ceiling to harmonize the church interior. A dark blue drapery would be effective in covering the baptistry opening.

This illustrates an addition of three classrooms at the rear of the present building. There is also included a baptistry and a chancel with an arched ceiling. This addition is 22 feet x 52 feet. (Lower cut)—This arrangement would help the appearance of your church interior very much. The communion table and baptistry are shown in the chancel. The pulpit is at one side. A small choir could make good use of the front pews in this modest building.



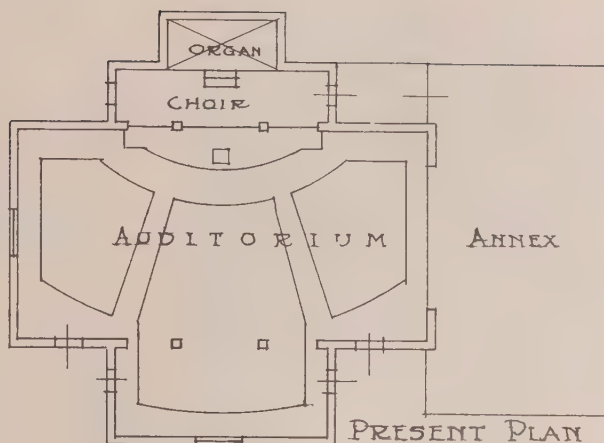
This 50 x 22 foot extension to the present church building would care for about 50 children in a fine way. Each of these rooms would be well lighted and decidedly pleasant, well worth what it would cost you at the low prices prevailing today. (Lower cut)—This is how it might look as attached to a certain type of one-room, frame church building. The entire building should be painted white, without any trimming colors. A roof of brown cedar or asbestos shingles would be harmonious.



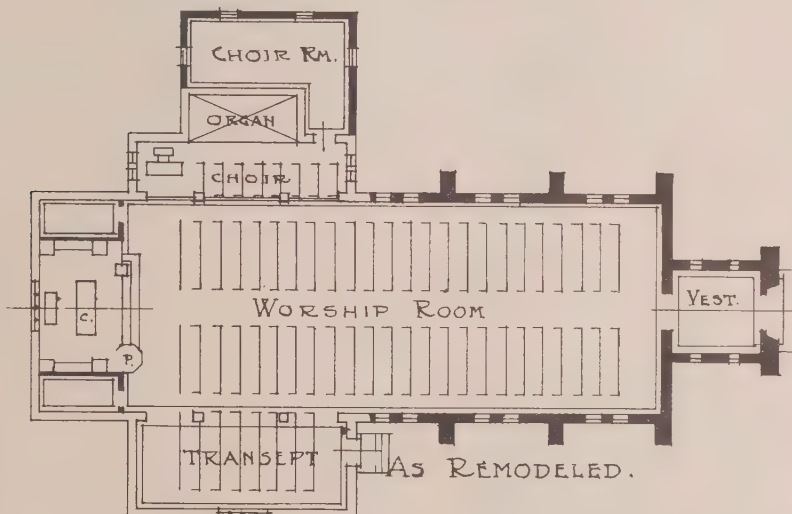
CROSS SECTION



This church plan with curving seats illustrates the wrong use of a building. Ever since the dedication day this building has suffered from "curvature of the spine" and the faithful attendants have suffered also. It is the kind of a room that promotes disorder and confusion. Architecture is a mould in which the habits of people are shaped.



Here the church plan is reshaped by lengthening into an orderly mould in which confusion is eliminated. The same congregation would find itself quiet and attentive. Here the communion is placed as the center of common interest, instead of the choir, organ or pulpit, as in the old plan.



The cross section suggests how by dropping and leveling the floor, reglazing the large window back of the communion table with rich, deep-toned glass, adding some grace to the roof truss construction, the interior can be transformed.



**I**N nearly every magazine coming into our homes we read and see pictures showing ways of improving our homes. The modern school building has long been in our midst. Even the manufacturer recognizes the value of wholesome surroundings for his workers when he builds daylighted factories and surrounds them with beautiful shrubbery. And stores are yearly being made more attractive.

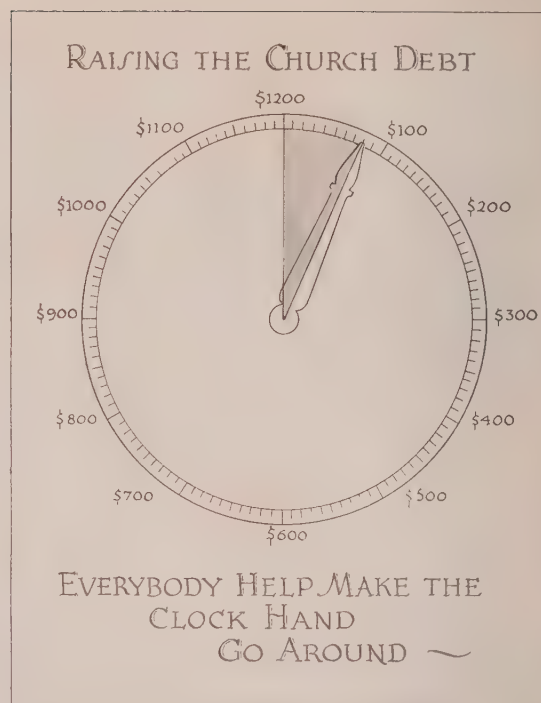
Has not the church a similar responsibility to its people? If the ministry of beauty is needed in the home, the school, the factory and the store, how much more is its serene message needed in the place where we worship God. The church building may be of such a character as to draw by its very atmosphere of harmony and peace worshipers from afar.



# Debts of Honor

By A. R. LIVERETT

THE heroism of our churches is being challenged in these times of financial depression and economic disturbance as never before. The local church debt is a matter of serious concern with many of our congregations. The individual's loyalty and devotion to the church has been and is being tested to the limit. Banks have failed by the hundreds, industries closed and business has been paralyzed during this financial depression, but not one of the 446 churches where the church erection department of the United Christian Missionary Society has a loan at present has walked out, closed its doors and surrendered. It is true, these congregations and all others have felt the "pinch of hard times" but it has



HONOR ROLL	
We Are Helping To Pay Our Church Debt	
NAME	AMOUNT
1	
2	
3	
4	
5	
6	
7	
8	
9	
10	
11	
12	
13	
14	
15	
16	
17	
18	
19	
20	
21	
22	
23	
24	
25	
26	
27	
28	
29	
30	
31	
32	
33	
34	
35	
36	
37	
38	
39	
40	
41	
42	
43	
44	
45	
46	
47	
48	
49	
50	

The "Honor Roll" can best be made on a piece of beaver board, four feet by six feet, and lined off in squares of about one inch. It should be put up permanently in the vestibule of the church or in some conspicuous place, where a large number of people will see it.

In the first column, the January monthly payment will be indicated by a star. The square is blank until payment is made. It is not necessary to have names in alphabetical order, as each name on Treasurer's book will have the corresponding number on the "Honor Roll" board. No one but the treasurer should be allowed to place stars on the "Honor Roll" board. The "Honor Roll" plan is a good collecting agency in itself, for everyone wants to be included in the list to help pay the church debt.

The clock may be made of beaver board or plaster board and should be about four feet in diameter, so all the congregation will be able to see it. The clock can be made to represent any amount. It will not be necessary to put the clock up permanently before the congregation but use it on the first Sunday of each month to make a report on the previous month.

We are told what a tremendous advantage there is in getting an idea across through the "eye-gate" rather than pounding on the ears until they become oversensitive. The people will appreciate seeing the process of liquidation of the church debt rather than hearing so much about it. Sometimes people say, "I do get tired of hearing them talk about money," therefore use the "clock plan" and let the people see instead of hear. One church, using this plan, reported they were having a good time paying the church debt.

awakened a deeper sense of spiritual need and self-denial for the cause of Christ.

It is true that many of these congregations are finding it difficult to make payments according to contract at the present time. A great many of the churches are paying on the installment plan—either monthly or quarterly. With many it is a struggle to keep the interest paid and thus avoid making the debt larger. A great many churches, using the monthly payment plan, not only pay the interest but are gradually reducing the principal debt. Gurdon, Arkansas, is a fair example of a small congregation keeping consistently at it, and this year it will see the balance of its debt paid. We are therefore submitting the "Honor Roll" and "Clock Plan" used by many churches in making monthly payments. The "Honor Roll," with explanation as to how it is operated, is to get the money collected on a monthly basis and the "Clock Plan" is used to report to the congregation monthly on the progress made in reducing the debt.



# Trimming the Sails To Meet the Gale

By WILLARD M. WICKIZER

Member Executive Committee, United Christian Missionary Society

FACED with a tempest at sea a captain has three choices: he can set his ship about, run ingloriously for harbor, scurry up on dry land and wait for the storm to subside; he can fly gloriously into the face of the gale with all sails set until some blast, stronger than the rest, sends his ship to the depths; or he can trim his sails, clear his deck, batten down his hatches and ride out the storm.

It is common knowledge that the missionary, benevolent and educational agencies of the Disciples of Christ, along with similar agencies in all other communions, are facing stormy weather in these depression days. The United Christian Missionary Society, for instance, carrying an accumulated deficit of more than \$800,000 was forced to cut \$175,000 out of its work because of decreased receipts for the year ending June 30, 1931. The receipts for the year closing June 30, 1932, again decreased. In order to hold the deficit at the \$829,000 level, it is necessary to include this decrease in this year's budget, which has already been lowered to meet lower income. Working funds for 1932-33 are therefore \$308,000 less. Even in a large organization like the United Society such sums cannot be taken out of the budget without creating a most serious situation, for missionary money has always been very thinly spread.

What policy shall we pursue in the face of the storm? This is the question that the administrative leaders and the members of the executive committee of the United Society have been asking themselves. Shall we run for harbor, that is, seek to protect and conserve the permanent assets of the society without regard for the work? Shall we continue to fly gloriously into the face of the gale with all sails set, increasing deficits until banks become doubtful of our security and begin to call in loans, and hope that in that day of wreckage there will be a lifeboat handy? Or shall we trim our sails, cut our work to meet our income and thus maintain our credit standing, being careful in our cutting, however, to maintain our basic

organizational structure so that when more prosperous times return we will have a sound ship under our feet with which to sail forward again? After long and careful consideration it was this last policy that the administration of the United Christian Missionary Society decided to pursue and which is now conditioning its strategy.

As cuts are being made in the work of the United Society people are asking, "Why did the executive committee do this or do that?" There are, of course, many considerations that enter into such decisions, but basically every decision rests down upon the general policy just stated. At all costs we must not let the United Society disintegrate. The organization must be maintained and kept functioning even though in a simplified form. There is something worse than temporarily recalling missionaries, and that is letting our missionary enterprise go on the rocks so that temporary withdrawal becomes a permanent retreat.

In spite of the earnest and heroic effort that the administration is making radically to reduce expenditures without weakening the organization, there are some who are asserting that the United Society is even now disintegrating. In support of this assertion they point to the complete withdrawal from Tibet, to the fact that the work in Jamaica and the Philippines is being carried on with a skeleton staff, to the closing of certain home mission institutions, to the placing of the benevolent homes on a regional basis, and to the closer organizational cooperation that has been effected between the Sunday school editorial department of the Christian Board of Publication and the department of religious education of the United Christian Missionary Society.

Some who are prophesying disintegration are doing so with an "I told you so" attitude, for it is common knowledge that we have within our brotherhood those who have never been friendly to the United Christian Missionary Society. They, of course, have prophesied its failure from the very first. Some who are prophesying the break-up of the United Society are doing so with honest sorrow, for they have be-





lieved in the society and have loved it through the years for its works' sake.

For those who are saying, "I told you so," we would point to the fact that these times of testing have not shown the United Society to be any less able to meet the storm than the mission boards of other communions. In fact the United Society has suffered less than most other mission boards. The Methodist Episcopal, Methodist Episcopal South, Congregationalists, Presbyterians in the United States, and other boards, have sustained greater percentage losses in receipts the past year than has the United Society. No mission board is weathering the storm much better than is our own United Christian Missionary Society, not even those whose people have much greater wealth than the Disciples. Panic-stricken folk who cry that the United Society is disintegrating would do well to reflect on these figures to realize how magnificently their own ship is riding the storm.

Long before retrenchment was a policy of the United Society the members of the Commission to the Orient recommended withdrawal from Tibet on the grounds of inaccessibility, excessive danger to missionaries and high cost of administration. The sentiment of the people prevented this move last year. Long before decreasing receipts made necessary the withdrawal of most of our missionaries from Jamaica and the Philippines, the foreign department of the United Society was working toward an indigenous leadership in these countries. True, the department did not expect to have to withdraw missionaries at such an early date as this, but nevertheless the countries are not entirely unprepared to carry on under native leadership.

PLACING our benevolent institutions on a regional basis does not take the department of benevolence out of the United Society. Friends of benevolence ought to be the last to want to see the department withdrawn from the United Christian Missionary Society, for benevolence has increased more than any other phase of the work. When it came into the society it had an annual budget for operation of the Homes of approximately \$158,000. Its expenditure for the operation of the Homes for the year ending June 30, 1931, as shown by the books of the United Christian Missionary Society, was \$255,859.84. The placing of our benevolent institutions on a regional basis is an administrative measure that should have prevailed from the first. We ought never to have nationalized our benevolent work to the extent that we did. We can say that, for we make no claims to infallibility. Through the United Society we will still have national standardization and supervision, while looking to the regions that the various

institutions serve to give financial support to their own institutions.

Nor is the arrangement recently consummated with the Christian Board of Publication, whereby a closer working arrangement is effected between its editorial board and the headquarters staff of the department of religious education, a taking over by the Christian Board of the religious educational functions of the United Society. Religious education still remains in the United Society and under the control of its executive committee and Board of Managers. The editorial board and the headquarters staff of the department of religious education have always worked in the closest of harmony and the Christian Board has always generously contributed to the department of religious education. Now, by effecting an even closer cooperation, additional economy and efficiency is achieved both for the United Society and the Christian Board of Publication. This insures the maintenance of the present program of religious education in our brotherhood.

ONE grave, but very natural danger that the United Society faces in these days when no phase of its work is receiving sufficient support is that those who are particularly interested in this or that phase of the task will think that if they were privileged to "go it alone" a larger measure of support would be forthcoming for the work in which they are particularly interested. To have such feeling carried into action would indeed mean disintegration and ruin. It is difficult to see how five or six independent boards, all competing for the same missionary dollar in the local church, could secure more support through unbridled competition than the United Society is now securing through close and statesmanlike cooperation. And certainly the churches would not welcome a return to the anarchy of having a half-dozen rival agencies to deal with instead of one which represents our great missionary interests.

It may well be that the United Society is not the most perfect organizational structure imaginable and that at some time our brotherhood will want to reshape to a degree its missionary and educational organizations to meet changed conditions. However, it is no time to talk about remodeling the ship in the midst of the storm. Our one concern today should be to help the United Society and our other general agencies to weather the gale in the best possible way. Let us keep our missionary and educational ship intact and on an even keel. If some day our brotherhood wishes to face reorganization, let it do it, not on the basis of financial expediency or in the midst of crisis, but rather with missionary and educational statesmanship.



# Indianapolis

## *The City of the International Convention*

**I**N OCTOBER the hearts of all Disciples will turn to the heart of the nation. Indianapolis, the scene of the next International Convention, is within sixty miles from the center of population of the United States. Its forty-two Churches of Christ are evidence of the fact that it is also located at the center of Disciple life in America.

It is fortunate that this year, when travel is sharply limited by depleted personal and church budgets, the convention is to be held in a city which will demand the least amount of journeying for all concerned. And since Indianapolis is the home city of the United Christian Missionary Society, the Pension Fund, the Board of Education, the Board of Temperance and Social Welfare and the Christian Unity Association, as well as headquarters for the Indiana Christian Missionary Society, attendance upon this 1932 convention will afford the maximum opportunity for church folk from over America to become acquainted with our work and our workers.

One of the reasons why convention-going is a confirmed habit of the American people is that such journeys give one a chance to see new and interesting places. Indianapolis, possessing no Grand Canyon or Garden of the Gods, still has quite as much of the unusual and the interesting as any convention-goer will have time to see. The center of the city is the great "Circle Monument," second only to the Washington Monument in height, and one of the most graceful and beautiful in the country. Just north of this monument, which is in the center of the city, lies the great Memorial Plaza, flanked by the Public Library, the magnificent Scottish Rite

Cathedral, the classic Chamber of Commerce Building, and others almost as impressive. Not far away one may visit the home where James Whitcomb Riley, the beloved poet of the children, lived. And in the north part of the city the impressive new buildings of Butler University, one of our leading educational institutions, rise.

Indianapolis is a city of people, as well as a collection of buildings. Here Booth Tarkington, celebrated author and playwright, Meredith Nicholson, novelist, and William Herschell, the poet, make their homes. Here many leaders of our own people live. And here the more than twenty thousand members of our churches are now busily preparing a welcome for the convention.

It will be a welcome to be remembered. Indiana had among her early settlers a considerable number

of Southerners, and the quality of Indiana hospitality is something to be experienced but not described. The state claims the distinction of having first invented fried chicken! Whether that can be proved or not is probably open to doubt, but certainly our preachers who attend this convention need have no worries. The weakness of gentlemen of the cloth for succulent drumsticks is well known in Indiana.

The Chamber of Commerce says that two million people live within two hours' ride of Indianapolis, and sixty millions more within an overnight's journey. You will be surprised, when you sit down to figure up the mileage, how near you are to this city, which boasts that it is "the center of North America."

The 1932 Convention dates are October 12 to 16. Plan to attend.



Indianapolis did not "just grow" but was planned by one of the men who planned Washington City. The streets radiate from this circle as the spokes of a wheel. The monument is in memory of Indiana's participation in the Civil War



# Politics:

## The Church Should Get In!

By F. E. DAVISON

**P**OLITICS is the artful and crafty manipulation of political party intrigues," says a certain Mr. Webster. But this same gentleman also describes politics as participation in the making of public policy and in the science of government.

The acceptance of the first definition would of course preclude the church entering politics. No one desires to see the church represented in those party intrigues that are given shape by crafty ward politicians in the back room of some speakeasy. As some of us have looked in upon recent political conventions and witnessed politicians leading wild parades with tin buckets and shouting themselves hoarse while the mighty organ played "How Dry I Am" we have thanked God that the church was having no part in that kind of politics.

The second definition, however, demands that the church shall get into politics with both feet. The science of government has to do with our corporate life. The church must be interested in that. The shaping of public policy vitally affects the destiny of millions. For the church to shun responsibility for these millions is to prove itself a coward. It will, of course, be much safer for the church if it refuses to have anything to do with such mundane matters. The minister will find it much safer to preach on "The Psychoanalysis of the Introvert" or on "Preparing Ascension Robes for the Millennium" than to deal with red-hot moral and political issues. It would have been far safer for Jesus if he had refrained from criticizing the injustices of his day.

### Moral Issues

Public morals and politics are closely related. The church is the only institution in the world that is definitely committed to the task of moral development. The church dare not dodge the moral issues which the questions of public policy are continually bringing to the fore. "No question is ever settled until it is settled right," said Mr. Lincoln. It is the church's task to throw itself into active participation in public affairs and see to it that these great moral issues are settled right. It is not enough that the church urge its members to offer pious prayers that the right may prevail. The church must lead its members to answer their own prayers by the exercise of the ballot, by organization and by influence. It is not sufficient excuse to say that the issues are confused and therefore the church must stand aloof. It is the

church's business to know the truth. That truth will set it free to champion the cause of right.

1. When the world is staggering under a debt that is crushing its life and church people know that that debt is the result of payment for past wars and preparation for future wars, it ought not be difficult for the church to wade into politics and demand that leadership shall be given only to those who promise to prevent another world catastrophe.

2. When the church hears little children crying for bread, sees thousands going to bed hungry and knows that millions of willing workers are unemployed, it should take no urging to get Christian men and women to organize themselves and give support only to such programs of government as will meet these human needs and in this land of plenty provide a system of distribution that will be fair and just to all.

3. When an aged United States Senator stands before twenty thousand people and says that what this country needs just now above everything else is "good wholesome beer," it is time that the church enters politics. The church must either convert senators like this one or drive them out of political office. The church must declare to our nation that what our nation needs just now is not *beer* to drug us to sleep but *brains* to find a solution to our many problems—what our nation needs today is not *beer* to satisfy the thirst of the few but *bread* to answer the hunger of the many—what our nation needs is not *beer* that stirs up personal animosities and national antagonisms but *brotherhood* which will usher in an era of peace and understanding among men and nations.

### An Instrument of Salvation

The church must enter politics to save politics. We dare not leave government in unclean hands. "But the church should have nothing to do with politics because politics is corrupt," we are told. This argument would give credence to the excuse of that man who can be found in every community who will not unite with the church because the church has hypocrites within its fold. The fact is, the church cannot avoid having something to do with politics. Refusal to have any interest in political matters casts the vote of the church on the side of corrupt politics and malicious government. If church people will carry their Christian idealism into the political arena and there do battle for the Lord, the church can rescue politics from gang rule.

(Continued on page 23.)



# Politics:

## *The Church Should Stay Out!*

By C. E. LEMMON

IF THE word politics is to be taken in its generic sense there can be no argument and I shall be compelled to agree with my adversary quickly. But when the word is used to caption an article in a popular magazine during this campaign summer of 1932 it cannot be taken in its generic sense. Politics becomes a word which describes the feverish political activities and ideas of a campaign year. I think the church would do well to stay out.

In fact there are but two ways the church can get in. One is through the pulpit. The preacher can become an interpreter of campaign issues, a student of platforms and a delineator of personalities. The other is for the church as an organization to place itself in the hands of the political managers to be manipulated and used for the gathering of votes. Both of these methods are repugnant to sensitive men.

However distasteful pulpit politics or church manipulation might be, I can imagine a political campaign in which the moral issue would be drawn so sharply as to make the end justify the means. But this is not true of the campaign of 1932. The moral issues are not sharply drawn. Even the prophet Amos would find it difficult to call one party black and the other white this year.

### Issues in This Campaign

Is the tariff a moral issue? Some of us think it is. We believe that in a world such as ours there is an implicit economic unity which makes a tariff barrier a thing of evil. Not only do tariffs clog up the streams of trade but they block the nerve of brotherhood. But on the tariffs there are no clear-cut differences. Both parties are temporizing. For example, Republican California and Democratic Texas both want a tariff on oil and the parties do not propose to alienate either state by taking a definite position. Democratic Birmingham and Republican Pittsburgh must be kept in line with their respective parties and therefore the tariff will remain on steel whichever party is in power.

Is preparedness a moral issue? Many of us think it is. We feel that it is the paramount moral issue of our day. A world is burdened with debt and spends nearly five billion annually for war preparations. Pensions and bonuses have almost become a scandal. It is all done in the name of national defense. Do the politicians squarely and honorably face this issue? Do they say exactly what they think about war? They do not. Their words cautiously temporize so as not to jeopardize the soldier vote.

There is social and industrial justice! What do the politicians offer here? Nothing but words and wind. The "ins," whatever their political label may be, entrench themselves behind special privilege and the "outs" vociferously denounce them until they get in and then they adopt the same financial overlords.

There is prohibition. Most of us think this is a moral issue. We believe that the use of alcohol is bad for the nation and that the traffic in alcohol is dangerous to our social order and subversive of private and public morals. That belief grew with the years until we were able to write it into the Constitution. We worked with a political end in view and when we reached that political goal we rested in the naïve assurance that a fundamental law had really wrought a fundamental change. And now after twelve years we have scarcely a major political leader in America to definitely, courageously and influentially advocate our cause. The present state of the prohibition cause shows very clearly that the church has put too much dependence on politics and not enough on education.

### Moral Buncombe

The lack of moral reality in our political campaigns is revealed in the type of political denunciation we hear from party platforms and speakers. The highest peak of moral feeling is expressed in indignation. In reading the twenty-third chapter of Matthew, one feels the terrible wrath of a soul outraged by pretense and hypocrisy. The convention keynoters and the party platforms deal out words of bitter invectives and loud denunciation. It is like sounding brass and a clanging cymbal. The keynote speaker is chosen well in advance of the convention, dictates his speech, has his stenographer cut a stencil and mimeograph fifty copies to be sent off to party leaders and potential candidates. In this speech the opposing party is bitterly castigated. Of course this denunciation is hedged about with saving clauses in order not to offend any section of the electorate whose support might be valuable to the keynoter's party. Imagine Jeremiah submitting a copy of his speeches to the elders and scribes before pouring out his hot words on the streets of Jerusalem! This denunciation is a low type of moral buncombe designed to whip up partisan frenzy at the expense of moral reality. For the church to enter into the political arena in the midst of the campaign is to put the sanction of reality upon this hypocrisy.

The chief reason for the church standing aside from

*(Continued on page 23.)*



# Mr. Editor, I'm Telling You

*Mr. Editor:*

I WAS in public life when you were born, so I am indulging in a real sense of luxury as I settle down here in my cozy study in this quiet little village to tell you how to edit *WORLD CALL*. For forty years I have been "telling the world," and the sight of a bright young editor going into action is irresistible. Hold steady while I tell you how to run our magazine.

For, you see, it is ours. Not yours, ours. We made *WORLD CALL*. We preachers whose devotion and far-sightedness built the world consciousness and the missionary conscience that drove our pioneers across this continent and across the world, preaching the gospel—we preachers of yesterday made this magazine. The women made it. Pent up in farmhouse and mill town, in mansion and manse; out of butter and egg money, out of savings from the teacher's modest wage, from the sparse perquisites of the parsonage, the women built it. And the men, the business men, the farmers cultivating the good earth, and the men who built roads and bridges—all these built *WORLD CALL*.

These men and women in homes and farms and factories and schools saw visions of a righteous nation, of a mighty church, of an educated ministry fitted to lead intelligent minds in a complex civilization, of a stream of gospel blessing enriching the whole earth. That is why there is a *WORLD CALL* today. It belongs to all of us who have toiled through the years and I am daring, as we hand it over to you, to tell you how to run it.

AS AN older well-wisher, let me give you one tip. Keep in your heart the picture of the men and women who have brought us to this hour. Their dream and hopes lured them on to noble living and daring adventures of faith. Carry on! If you are fair to us your realization should outstrip our vision. You must hold our gains and go on to new ways never trod before. Harken to my counsel.

First, tell the world that men are as religious as women. We have reluctantly come to admit all around the world that women are as intelligent as men (some of them will not stop at equality, but I pass that) and women have now "grabbed off" (that phrase I have from a present-day schoolgirl) as much freedom as men. We shall soon be adjusted to all that and know how to use these new attitudes, but the world needs now to know how deeply religious men are and that religion, in its character-building education, in its world-building spirit of fraternity and love of righteousness, and in its heaven-building mission of en-

throning Jesus as Lord in all hearts around the world, is a man's job.

Men rejoice to build. But that does not confine them to the use of an ax and a chisel. Eternal building is done with mind and heart and soul. The real master builder is skilled also in these and finds his keenest joy and fullest expression in their use.

EVERY time a new *WORLD CALL* appears some of my men hail me with questions or comments. These men read *WORLD CALL*. They know about our brotherhood doings, our missions, our colleges. From Brother Crain's "Listening In on the World," they get the straight of it regarding prohibition, the Christian view of the unemployment situation, and all such things as have always interested good men. We shall look to you to hold this man power in our churches to every great Christian undertaking of our brotherhood. A woman editor has given us abundant "man stuff." We look to you also to tell the men where manhood can be expressed in these testing days.

A second word, Mr. Editor! I hope you will escape the editorial infallibility complex. Leave that to us parsons, please! We do know. Why should the editor pretend? And let me call to your mind what your predecessors, whether man or woman, have done. They have been constructive. They have not sought the cheap semblance of importance by exaggerated attack on the mistakes or failures of any one. The secular daily, which I read, is strong on attack. Attack is its one technic. I suppose it makes the editor feel superior, but I'd like to think church people are too intelligent thus to be misled. So, give us something wholesome and nourishing and upbuilding.

Finally, Mr. Editor! We believe in you and expect real inspiration and leadership from you. Business is bad. Investments have disappointed. But the King's business pays constant and increasing dividends. Open that up to us. You have come fresh from first-hand experiences in the seething Orient. You have been one of our pastors. Help us to know and understand the significant happenings in this wonderful world, and relate them to the needs of hungry hearts. And help us Disciples to live up to our name and ideal by really making Jesus Christ Lord in all our life.

The sainted Medbury was in our county seat a few weeks before his translation. He told me you were to be the new editor and rejoiced in your coming to the task. So do we all. Lead us on.

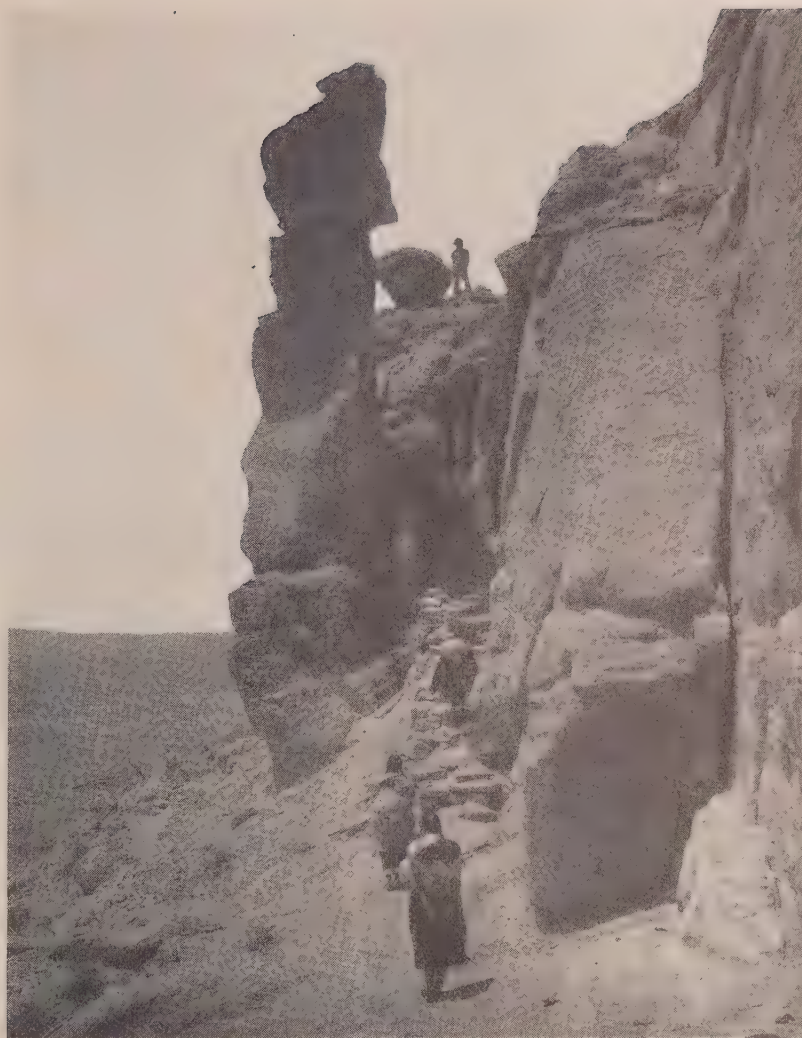
*Yours for a great today and a better tomorrow,*

ECCLESIASTICUS.



# Footprints Along the Trail

By EDITH EBERLE



—Publishers' Photo Service

Stairs leading to the Walpi Indian stronghold, New Mexico

THE Indian has ever been a maker of trails. Uncounted centuries ago he fared forth from far Asia, crossed the ice of Bering Sea and entered North America. There his trails, frequently crossing and recrossing themselves, wound over mountains and across deserts, cut through seemingly impenetrable forests, climbed over high, wind-swept mesas and meandered through pleasant valleys until they presently covered the lands of both North and South America. Marked with suffering and bloodshed these trails led steadily toward the new and untried and slowly up toward better things. His achievements merit the telling which America's greatest epic poet, John G. Neihardt, is giving them. The victories of the Indians of today are not so generally known, but they too have their feet on the upward trail.

In these days the Indian stands at the crossroads. The old Indian is passing and the new Indian is like the white man in his training, his customs, in his way of living and his thought. Old legends, songs and ceremonials are being cast aside. Old skills in

weaving, working in silver, basketry and pottery are either being forgotten or are yielding to commercial demands. Now is the time, therefore, for us to search the trail for the old, almost obliterated footprints of this passing race. They will lead us to unexpected treasures in our own civilization.

When the white man first came to these shores the Indians welcomed them royally. Desperate colonists at Jamestown were saved from starvation in their first hard winter by food generously provided by the Indians. At Plymouth the Red Men gladly shared with the Pilgrims their stores of food and their knowledge of agriculture. And in this generous sharing the Indians made one of their greatest contributions to us, and indeed to the entire world. Season after season, for untold ages, the Indians had worked patiently with the maize, their most important food, until they finally developed a dozen different varieties vastly superior to the original small tropical grain. Around its culture they built many of their most beautiful religious ceremonies, invoking rain, planting the seed,



harvesting, grinding, keeping the sacred seed for the successive season. What would our great Middle West be if this one crop were to fail? Other foods, such as potatoes, both white and sweet, and many varieties of beans, tomatoes, squash, they coaxed from the wilderness to domestic cultivation. Tobacco they raised and used as incense to accompany their prayers. Maple sugar and sugar-making came from them. Indian women taught the white women how to make hominy from the abundant maize. Out of dried buffalo meat and fish Indian women were the first makers of pemmican, which has entered largely into the success of Polar expeditions.

CLOSELY allied to the Indian's gift of wholesome food is his beneficence in passing on a rich knowledge of many medical and industrial plants. Secrets of dyes and dye-goods are shared. Explorers in the Amazon were led to the discovery of rubber by noticing the footgear of the Amazon Indians, which they made from boiling down the sap from the rubber tree. How many of the millions who daily entrust their lives and their comfort to rubber automobile tires know enough to be grateful to the Indian?

Highways for scenic beauty, roads for travel, arteries for transportation were first marked out for us by Indians. "The three best road builders were the buffaloes, the Ingins and Engineers," said a certain Kentuckian. Early colonists, trekking westward, followed the well-marked trails of Indians. Washington led his first army westward over a trail that skirted the Potomac and then found its way through rugged Allegheny highlands. Now a well-known railway outlines that trail with shining steel. How much of the opening up of the land we owe to such trails as the old Santa Fe, the Mohawk, the Iroquois, the Erie Lake Shore Trail, the Yellowstone Trail and the Missions Highway on the Pacific. How many attractive drives in your own locality were originally Indian trails?

It has been estimated that a million people in the United States turn to the great outdoors for their summer vacation. Miss Hulbert, in her new book, *Indian Americans*, tells of camping for a few days with some Indians, and says, "No rules as to fire, rubbish or quiet were needed, nothing of nature was marred; a peace, not of relaxation so much as of spiritual intent, rested in the pine-scented air." The Red Man has mastered the art of outdoor living and this as well as his camp craft he has given to us as a priceless inheritance. Think of the summer camps for young and old all over the land, the clubs for canoeing, hunting and fishing, archery, mountain climbing, nature study, wood crafts and other outdoor activities to which the Indian has made an invaluable contribution. The Boy Scout movement, Girl Scouts and Camp Fire Girls, all have their inspiration and skills from Indian sources. In the equipment for outdoor living and for athletics are found the birch bark

canoe, buckskin clothing, moccasins and snowshoes. The games of lacrosse and racket are adaptations from Indian sports.

A student of Indian life has listed as one of the rarest gifts of the Red Man to the White, "the heritage of beauty, a gift of fine arts, illusions and immaterial creations which rise above mere utilities." Indians lived their art and instinctively felt their way to beauty. Usefulness was not enough. There must be beauty also, even on the jar or basket or garment for ordinary usage. To us they have given prized Navajo blankets, baskets of many designs, styles and materials, pottery, bead work, embroidery, porcupine quills and beads, silversmithing in rarest designs and engraving. Someone has said, "We may safely trust these first Americans with a mandate of beauty. In a world which grows mechanical, they seem able to keep contact with great illusions which enrich the oversoul of society."

Along with the ability to create came also the attitude toward life that made all the day's activities a part of the Indian's religion. Many of the simplest duties were parts of the ceremony of worship, linked by an invisible chain of prayer with the Great Spirit. Music and the dance were expressions of the same poetic nature. They had a song for every event of life. All this has put something of rare beauty into our American life.

YOUNGER Indians intensely desire that their people may save something of the "spirit of reverence, fearlessness, regard for truth, self-discipline and hospitality for which their race was ever noted. A high standard of citizenship is one of the Indian's coming contributions to the American ideal. As yet new and scarcely recognized, its conception seems to mark a turn in the race's history. It is beginning to evolve from the hitherto separated group known as the American Indian into the larger group of Indian Americans, carrying its share of the community responsibility and enriching the nation's life with talents from an ancient heritage," we are told by Miss Hulbert.

Mention could well be made of the leaders the Indians contributed to our national life. Or of the way they have enriched our language with names for states, rivers, mountains, lakes, cities, flowers and trees, and of the rich imagery and musical cadence of these words. The sheer poetry of their names for the months of the year, the charm of the folk tales and legends they have given to us, the whimsical interpretation of life and its hidden mysteries, the feeling of kinship for and kindness toward animals—these and innumerable things are among the footprints we may dimly discern along the trail. The sunset of native Indian life has come, but these gifts have brought the dawn of appreciation in the larger national community. Together with the new "Indian Americans" let us preserve them for all generations.



# As It Seems to Me

By WILLIAM T. PEARCY

**W**HAT does the average member of one of our churches know about the fund given by the brotherhood during the past forty-four years for the purpose of aiding with loans in the building of churches? What do you know about it? Perhaps as much as I did when approached to assume an associate secretaryship in the department of church erection.

Having always had an interest in the church and having read *WORLD CALL* and other brotherhood publications, I knew that a great work was being done through the loaning of money to congregations to assist them in the erection of new church buildings, under the leadership for many years of George W. Muckley, and in recent years under the leadership of John H. Booth. But the significance of this work was unfamiliar to me.

To have made possible the existence of approximately one-third of the church buildings of the brotherhood is no small achievement. To have maintained a loan fund which has grown to nearly three million dollars, and out of which has been loaned to churches nearly nine million dollars, with a principal loss of less than one-fifth of one per cent is a record worthy of any organization in the business world having large capital funds to administer and maintain.

For over six months I have been a member of the staff of the department of church erection, learning its methods of operation and observing the procedure incident to the making and closing of church loans. Having had several years' experience in the general handling of funds and the making of loans, it has been possible for me to compare the methods pursued in making church loans with those followed in the making of ordinary first mortgages on residences or business properties. The usual precautions are taken to make certain that the title to the church property is a good one and the mortgage papers properly prepared and executed, according to the laws of the state in which the church is located. In former years the majority of loans

made have been closed through local banks. More recently through a newly established ruling a representative of the department closes each loan in person and assists the church if necessary to an adequate plan for repaying the loan.

Frequently the church in order to qualify for our loan must reduce its present indebtedness by a substantial amount. If the church has made a sincere effort and is still lacking a few hundred dollars, the department has on occasion sent a representative to

assist the church in qualifying for its loan. It is the desire of the department to also assist churches that have had church erection loans for a number of years and find themselves in financial difficulty or discouraged by the distressing times through which we are passing. New plans and methods of raising money to assist churches in paying debts are constantly being worked out and improved. Our field workers are constantly visiting among the churches with loans, explaining to them these new methods and helping them inaugurate workable plans for raising funds to repay their debts. In fact there is no service requested by a church within the capacity of our department which we are not most anxious to render, even to the holding of an evangelistic meeting if that seems to be the best way to revive the work and respiritualize the congregation.

I hope I have been able by this brief statement to show the greatness of this work as it seems to me and its vital importance to the extension of the kingdom.



Mr. Percy comes from a fine Disciple family. He is shown here with his son, his mother, Mrs. J. B. Percy who has served for many years with the Indiana Women's Missionary Society, of which she is now treasurer, and his grandmother, Mrs. Thomas Wiles whose husband served our churches in Illinois and Indiana, his last work being with the Central Church at Anderson, Indiana.

These walls we to Thy honor raise;  
Long may they echo to Thy praise:  
And Thou, descending, fill the place  
With choicest tokens of Thy grace.  
Here let the great Redeemer reign,  
With all the graces of His train;  
While power divine His word attends,  
To conquer foes, and cheer His friends.  
And in that great decisive day,  
When God the nations shall survey,  
May it before the world appear  
That crowds were born to glory here.

—Philip Doddridge.



# Executives' Statement of the Readjustments Being Made by the U. C. M. S.

IT IS the purpose of the management of the United Christian Missionary Society to operate on a balanced budget, and to accumulate no greater deficit. The July meeting of the executive committee was one of great significance and, withal, most heartening in the face of present-day conditions. The budget of last year was set up on the basis of receipts of the year before. With equal receipts no addition would have been made to the deficit. But receipts fell off notwithstanding heroic efforts on the part of churches, organizations and schools to hold the line. The amount (not including deferred salary payment of \$70,221.52) added to the deficit was \$103,991.80.

The budget for the next year will be on the basis of the lowered income of the year ended June 30, 1932. From that amount will be subtracted this sum in setting up a budget of estimated expenditures for the year. In order to operate on a balanced budget for the coming year it is necessary to scale down the expenditures by \$308,149.31. If receipts for the coming year equal those of the year just closed we shall then be able from the year's income to pay in full for all the operations of the year. (The apparent discrepancy in the figures is due to the fact that there are some items of income each year which are not applicable in budget building but reduce the deficit if and when received.)

The officers of the society began early to forecast the outcome of the year, which is exceedingly difficult to do because of the habit of many churches to delay remittances until the end of the year. About one-third of the contributions of the year are received in the last month, a proportion which makes administration difficult and forecasting hazardous.

The early start, however, enabled the officers to bring before the executive committee a complete statement of the situation and proposals of measures to meet it as well as possible, and with as little destruction of values as could be devised.

THE story of readjustments is fraught with tragedy and loss. There have been losses to the work, wrecking of plans, deep disappointment in devoted hearts. The limits of space require us to pass this by in this statement. We pause only to say this element must not pass out of our minds. A major task of our great brotherhood is to begin now to bend every energy on recovering the loss, reestablishing the lives, restoring the blighted hopes just as rapidly and as completely as is possible to a devoted people.

The first and heaviest blow in the readjustment fell on the office and home workers. It affects expenditures

for promoting and administering the work and also the service rendered to the churches. It is noteworthy that the plan of readjustment at this point entails a burden about 40 per cent heavier than the average throughout the entire list.

Officers' salaries for the year are reduced 16⅓ per cent in addition to the 8⅓ per cent last September. Workers in the office on the lower salary schedules also receive a reduction in addition to that of last September. The missionaries on foreign fields receive their first reduction in salaries at the rate of 12½ per cent. Native workers, likewise, will have to suffer.

Reductions in personnel wherever possible, and in many places where wisdom would seem to indicate it is impossible have had to be made.

Eleven workers come out of the office; and 58 missionaries out of 245 from the foreign fields. (This includes the total readjustment from July 1, 1931, until that planned at this time is completed months hence.) The staff of field workers is being reduced. Vacancies that occur from time to time in the staff of officers are not being filled at present.

HOME mission institutions receive the heavy part of reductions in that department. Piedmont Institute for colored students is being gladly supported in large measure by the city school system, retaining Principal Thomas and others of the faculty.

Responsibility for the support of six of the benevolent homes has been shifted to the respective areas which they serve. Plans are in process for a similar adjustment of some of the others. The Christmas offering in Sunday schools is designated for their support. The change here is in method of financing. The management will remain as heretofore. The new plan stimulates participation by the areas served. They continue as before under direction of local boards and the leadership and inspiration of a specialist in these ministries, F. M. Rogers, the society's secretary of benevolence.

The department of religious education remains intact and in the United Christian Missionary family. At the request of the society a cooperative plan with the Christian Board of Publication has been worked out effecting economies in money and in personnel to correspond with the present economic conditions. The headquarters staff whose duties are to produce materials and plans for better Sunday school work, will do that work in St. Louis in cooperation with the editorial staff in religious education of the Christian Board of Publication who have similar functions. This is an economy measure springing out of a desire



to serve the brotherhood and not for profit or advantage on the part of the publishing house. The department is under direction, as before, of the United Christian Missionary Society. By the generous attitude of the Christian Board of Publication the religious education workers are unhampered by the new arrangement. They are free, as always, to recommend any religious education materials, supplies or publications which meet their needs.

It was said at the meeting of the executive committee that the society is not breaking down; it is not breaking up; it is breaking through the hardest wall of economic hindrance ever seen by anyone now living.

These things are noteworthy. The banker commends the management of the financial problem and the vigorous constructive measures taken to balance the budget.

Annuity payments all are paid in full and promptly.

Special funds are being forwarded to their designated fields as called for.

Investments of permanent and annuity funds are sound.

All payments of interest and principal on the society's loans have been paid in full and promptly.

The society's credit is good. "There is not a million-dollar business in the United States," says Beverly Jouett of the executive committee, "which has conducted its business through this crisis as efficiently and successfully as the United Christian Missionary Society."

The foreign work is being recast in the most constructive way possible, ready for a better day. Only Tibet and Jamaica are to be entirely closed by our workers. Jamaica can carry on. In the Philippines and Japan forces are reduced but not withdrawn entirely. Four missionaries are left for the present in the Philippines and five in Japan for general oversight and guidance. In these two fields the work will go on. It will be mostly under native leadership and only slightly reduced in extent.

We would not minimize the tragedy and loss. These would have been enough to crush hearts less than Christian. We are only attempting to show the survival possibilities of the work we have builded in all lands.

Notable is the fact that in this year churches, schools, hospitals in foreign lands have raised and expended in their work \$323,876.75 in addition to the \$613,399.89 of the money of the American churches sent to them. In other words, the work of our missionaries in the far lands has been so effective and so appreciated that out of their conditions of war and flood and famine and pestilence these people yet gladly brought from their meager stores an amount equal to more than 50 per cent of the amount expended by the churches at home for that work.

We rejoice in the power of this work. We are heartened by the sacrificial loyalty of many friends. We await eagerly the better day for this great work.

STEPHEN J. COREY, *president*.

I. J. CAHILL, *first vice-president*.

## An Appreciation

By MRS. D. O. CUNNINGHAM

A TREE is known by its fruits; a life by its service. Realizing the necessity for thorough preparation for a chosen life work, Olive Griffith was graduated from Nebraska State University in 1905. In the autumn of that year she sailed for India with four fellow-missionaries. During a severe storm which they experienced in a small vessel on the Indian Ocean, Miss Griffith's friends saw more clearly her sterling qualities. They saw her courage and self-reliance, her faith in humanity and her trust in her heavenly Father to whom she had given her life to serve.

Arriving in Jubbulpore, November 11, Miss Griffith began six months of intensive study of the language and native customs, proving herself a diligent student and passing with credit the first year's work.

A short time later she was given charge of the work with the wives of the evangelists who were attending the Bible College, and of the zenana work done in the city by the Bible women.

While on her first furlough she attended the College of Missions. Returning to India she exhibited unusual talent as a teacher, taking the place of Miss Josepha Franklin in the Damoh Boarding School. Her success in guiding the boys into a fuller appreciation of a real education was quite evident by the high standard of work done under her supervision.

Let this message which she wrote following the dedication of a church in one of the stations, ring in our hearts. Seeing again in her mind the building illuminated by little mud lamps, she penned: "The great day was over, but we pray and ask you to pray with us that the church in Damoh may always shine as a beacon light; ever faithfully pointing to the true God in the midst of the darkness of heathenism."

After taking graduate work in Chicago University during her second furlough Miss Griffith endured real suffering and grief when it was known that she would be unable to return to the field because of her ill health. Nevertheless, she made her life count by rendering her sister in Oregon an invaluable service in her home.

Olive Griffith was firm in her convictions, earnest in her service and devoted to her task.

Following a stroke of paralysis on June 20, Miss Griffith passed away the next morning without regaining consciousness.



# Listening In On the World

By JAMES A. CRAIN

THE national conventions of the major political parties have come and gone. When these lines appear in print the campaign will be well under way. Both Democrats and Republicans met in the city of Chicago during the month of June; the Republicans opening their convention on June 14th and the Democrats two weeks later. There is perhaps no city in America better suited for the kind of a performance which characterizes a national political convention than Chicago. Its own hectic and colorful life lends a vivid background against which to project the buncombe and self-hypnotism so characteristic of political conventions, especially those of the two major parties.

## CANNED ENTHUSIASM

A word should be said about demonstrations on the floor of the convention. More and more it is becoming apparent that these pyrotechnics are not the spontaneous reaction of enthusiastic delegates to the mention of the name of their favorite, but synthetic, well-planned, efficiently directed, bought and paid for spectacles arranged to impress the hearer or the reader. In the Hoover demonstration a director on the platform indicated by numbers the tunes the band and the great organ should play; a signal was given for releasing hundreds of balloons from a net at the top of the convention hall, while delegations received their instructions when to applaud and how the parade of delegations and standards should be carried out. In the Democratic convention the demonstrations in favor of Governor Roosevelt, Alfred E. Smith, Governor Ritchie and others were similarly organized and directed. So transparent has this device become that Will Rogers, the famous comedian, commiserated the defeated candidates on having to pay the return fares of the bands which they brought with them! It is time to stop such farces.

## PLATFORMS

Between the two platforms, let the voter pay his money and take his choice. Aside from prohibition, there is almost a perfect balance. The Republican platform is clothed in the language of smug self-satisfaction, while that of the Democrats is in the language of militant progressivism, but in what they promise they are as alike as two peas in a pod. There are certain differences in detail, but little in what they propose to do. Mr. Roosevelt has already leaped ahead by his forthright utterances at Chicago. His language was not the language of reaction but that of forward action. Mr. Hoover, from what we already know of him, may be expected to couch his utterances in conservative phraseology. He lacks in a marked degree the sense of the dramatic. Had "T. R." or Woodrow Wilson been in the White House last summer when the European financial collapse threatened, either would have dramatized himself as a modern Leonidas standing at Thermopylae. But Mr. Hoover, possibly because the very nature of the crisis demanded delicate and skillful handling, left the American people in ignorance of the moves he was making, and in consequence he was blamed for creating the very conditions against which he was struggling to prevent becoming worse. Between the vice-presidential candidates there is little to choose. Both were chosen, not for their executive or administrative abilities, but for strategic reasons.

## PROHIBITION

Now let's take a look at the prohibition planks. The Democrats are for outright repeal. Of this there is not left the slightest shadow of doubt by the very words of the platform itself and by the utterances of the nominee. The Republican plank is from Mr. Hoover's own private lumber yard. It has been denounced by both the hysterical wets and the hysterical dries. In radical dry quarters Mr. Hoover has been labelled a traitor who sold out for the promise of a second term in the White House, and he has received several telegrams and other

communications from extreme dry proponents which must have made him wish that he had let the wets have their own way at Chicago. The Republican plank on prohibition is a Hoover plank. Of this there is not the slightest doubt, for had not the whole strength of the administration been thrown against the wets, Senator Bingham's repeal plank would have been adopted. But it can be predicted with perfect confidence that as soon as the dries get time to cool off they will see that between the Democratic and Republican proposals there is a world of difference, even though the Republican plank goes farther than the dries would like it to go.

## REPEAL OR?

It was not a case where the choice was between a wet plank, a dry plank and the Hoover plank, but it was a case of the Hoover plank or a repeal plank. And had not Mr. Hoover fought for his proposal the dries would have been faced today with both political parties committed to absolute repeal. The Democrats not only promise to put repeal through Congress, but to put the power of their party behind it in the states, and to modify the Volstead Act at once. The Republicans, on the other hand, offer the wets nothing that they do not already have and have always had—the constitutional right to repeal the amendment providing they can secure sufficient votes in Congress and in the states to put it through. They do not commit the Republican party, the Congressman or the President to do more than give an opportunity to vote on an amendment which will permit states that want liquor to have it, under federal control, in order to prevent the return of the saloon and to protect states which may wish to remain dry.

## WET CHANGE

This is further than dries want to go, but seemingly a strong element of public sentiment has gone further than the dries want to go. It leaves the dry Republicans free to espouse prohibition if they wish to do so, and does not put the party behind the legislation that may be handed down. Incidentally, it tests the sincerity of the wets. Two years ago all they asked was an opportunity to return liquor in states which wanted it, with guarantees against the return of the saloon and protection for dry states. Now they are supporting the proposal of the Democrats to repeal the amendment without doing more than enable the dry states to protect themselves from importation of contraband liquor. They do not even promise the reenactment of the Webb-Kenyon Act, which was passed long before prohibition was adopted, but they leave this protection to be devised by the states themselves. The prompt adherence of the wets to the Democratic proposal proves that their former proposals were for trading purposes only and that their real objective was then, as it is now, the return of liquor with as few restrictions as possible.

## REPARATIONS FORGIVEN, BUT WHAT OF DEBTS?

The latest European news brings the tidings that France and Germany have agreed upon a revision of reparations which relieves Germany of 90 per cent or more of the payments. It is to be hoped that this agreement will be ratified by the two governments and that no difficulties will be raised by other interested powers. Germany agrees to issue and market bonds to the sum of \$712,000,000, maturing in thirty-seven years after issuance, and to establish a sinking fund of 1 per cent with which to make payment upon maturity. France on the other hand, relinquishes all other demands for reparations. Nothing is said about German war-guilt, the Versailles Treaty or other controverted points. If this agreement can be carried through to successful completion it will mark a new day in the difficult and irritating Franco-German relations and will no doubt bring a new day to all Europe.

Mr. Hoover has already pledged American participation in an international economic conference, but with the reservation that war debts are not to be discussed. In view of the Franco-German accord it is scarcely thinkable that such a conference can be held without discussing war debts.



## Get In!

(Continued from page 14.)

The church must enter politics to save civilization. The great minds of our day are admitting that civilization is in the balances. Forces of evil and destruction are throwing themselves on one side of that balance. The only hope of civilization lies in the church's willingness to throw itself on the other side of the balance with a constructive plan of national and world government. An atheistic cynic said recently that if he were asked to submit a program that would save civilization, he would have no other program to submit than the way of Jesus. Shall the church allow its atheistic friends to surpass it in presenting the program of Jesus as the cure for the ills of humanity? Before the church can ask other nations to commit themselves to this program it must first lead our own government to that high plane and before it can do that, church members themselves must become committed to Jesus' way and carry that way into the politics of our nation.

The church must get into politics to save the church. If the church is losing ground today, perhaps it is because the church has been so interested in its own machinery—so occupied with building its own temples and wrestling with its own debts that in its attempt to save itself it has lost. Suppose for the next decade the church concerns itself with the welfare of humanity and loses itself in the building of a new and better social order. Who dares say that it will not thus be fulfilling its high mission? Has the church faith enough in the promise of its Master to believe that only by losing its life for great moral causes can it save its life in this day?

The church must get into politics to save souls. Thousands today live amid surroundings by which they are foredoomed and foredamned. These conditions will never be changed by public officials who loot the public treasuries and allow schoolteachers to go unpaid for their services. An aroused church constituency active in political life can drive thieves from public office and put in their places men and women of honor. These will accept as their highest civic duty the responsibility for building a social order in which the souls of all men can be claimed for the highest and best.

## Stay Out!

(Continued from page 15.)

the political campaign is the almost hysterical nature of our political thought. The average party voter ceases to reason and commences to rationalize the moment the campaign begins. It seems easy to justify one's political allegiance. During the campaign when the hysteria of partisan politics has control of the minds of men, the church can hardly be effective. The voter has a fixation of mind toward his own party

which magnifies its good and mitigates its evil. He is utterly lacking in detachment and humor. By attempting to bring direct pressure on current politics, the church could hardly do more than alienate a lot of temporarily deranged but otherwise good people.

The church's influence on politics must precede the campaign. After the hysteria begins, little can be done. It is the church's business to teach such moral principles, and to reiterate such social ideals and aims, that the political parties will be motivated to good naturally and automatically. The church must give itself to the fundamental work of what the psychologists call "conditioning" the minds of the electorate in advance of the campaign.

Do our political parties fail us? Do they fall down when it comes to giving expression to those ideals for which the churches plead? If so, it is not because we have failed to get into the political campaign. It is rather because we have failed to get our truths and ideals over into the minds of our citizens. We have failed to properly "condition" them for good. If this fundamental and permanent work of education were done efficiently, we could stand aside and let the campaign take care of itself, secure in the knowledge that truth is mightier than error and good more potent than evil.

## The Week of the Ministry

ACCORDING to unanimous agreement among the organizations reporting to the International Convention, the week of October 2 to 9, 1932, is to be observed in our churches as the Week of the Ministry. The Pension Fund will lead in securing a widespread observance of the day, and it is hoped that there will be a general cooperation to make it a success.

One of the objectives of the day is that every church in the brotherhood shall have preaching on one of these two Sundays, if not on both. The purpose is also that the day's observance be a step toward arranging for regular preaching in the churches that are now without such service.

Churches that are accustomed to preaching every Sunday can have a special sermon or program emphasizing the primary importance of the ministry and the divine plan for the calling, training, service and living of the ministry. The establishment of the Week of the Ministry in our fellowship is another step forward toward the restoration of the New Testament church, for the training of whose first ministry Christ himself gave the major part of his time and strength throughout his own ministry.

In these trying times nothing but the Word of God is sufficient for the heavy loads people must carry. The weakest churches often contain the neediest people. The preaching function of the church must therefore be exalted as never before. If the church will come halfway, ministers will come the other half.



# "TELL THEM T

JESUS did not say, "Go ye into all the world where my disciples are preaching the gospel and tell them to come home." But the churches of America, caught in an avalanche they cannot stop but which they helped create, are saying just that.

I have just returned from Asia. Representing our churches, I was sent to assist in working out details for withdrawing or displacing a large share of the fifty-eight missionaries we are bringing from our ten foreign fields. Their places are not being refilled. Although some had reached the age for retirement, most have been forced to give up their work in mid-career. Their years of toil on strange languages, their slowly acquired understanding of the people, and their hard-won prestige cannot henceforth be sowed as fruitful gospel seed in the fertile soil of non-Christian lands. The message I carried was, "Tell them to come home."

To do a destructive task in as constructive a way as possible was our prayer. Humanly it was impossible. But God, who helped A. McLean send out more missionaries than any other man among us, helped us whose unhappy duty it was to bring more missionaries home. Mightily did his spirit dwell in the hearts of missionaries whose life work is now cut off. When the bitter test came, their consecration held firm! Their only thought was not for self but how the spiritual values won at so great a cost might be conserved. And powerfully did his spirit move the native Christians—pastors, teachers and church members, to undertake the colossal burden of carrying on almost

alone. But do not think that these victories were won without suffering and loss.

One bright day in January we went to the pier in Manila, Philippine Islands, to bid one of these missionaries farewell as she sailed away for the homeland. She had given eight years of faithful service as an evangelistic missionary. In vain

## Missionary Statesmanship, Forced to but Conse

By C. M. Y  
Foreign  
U. C

the Filipinos had pled that she might continue her work. An empty treasury in far-away Indianapolis, Indiana, made this absolutely impossible. As the Filipinos tearfully waved good-bye to her receding ship it did not require a very vivid imagination to picture in her the entire missionary force of more than half a hundred thoroughly trained missionaries now uprooted and turned away to such other tasks as they can find.

Then there are the youthful churches on the field. What happened to them? Most of them are just learning to walk alone and are still leaning heavily upon us for

support. That support cannot suddenly be withdrawn as we have withdrawn it, without some staggering and falling. In every case pastors' salaries, already pitifully inadequate, have been or are being greatly reduced. One strong man in an important center will receive a two-thirds cut. One pastor, who has been paid fifty dollars a month by the mission and only two dollars a month by the church, has secured pledges in his church for fifteen dollars a month. Another has set a budget of fifty-five dollars per month,

taking a 50 per cent cut in salary, and has secured pledges for forty dollars per month. In some cases, churches which have been enjoying full-time preaching with the assistance of the mission, will be compelled to get along by forming circuits with other churches. Even with the most heroic effort on the part of the churches, however, some of the workers



The Fongers, who are continuing work in the Philippines



C. M. Yocum, with Kagawa, great Japanese leader of the Kingdom of God Movement, and his family.

# COME HOME''

ne the Work, Shortens the Branches  
the Roots

M, Secretary,  
tment,  
S.



will not be able to continue.

One of the chief media for work among Philippine students are the dormitories. One of these has already been closed, and it is almost certain that the other two must follow. If they close then more than two hundred students will need to seek rooms elsewhere, some of them doubtless amid conditions anything but Christian. The students who have been preparing for full-time religious work with the assistance of missionary funds are fine young men and women. After

a conference with them I was convinced that they are among the finest to be found in their land. I asked them if they could go on.

There were only one or two affirmatives. Most of them will unquestionably find it absolutely necessary to seek to serve the Lord in other than full-time religious service. And so we are robbing the churches of future leaders.

The schools likewise are being severely tried. They must make drastic reductions and readjustments in order to bring their expenditures within the limit of their reduced receipts. Some of the teachers will be asked to find employment elsewhere. All salaries will be reduced. Whether or not the quality of the work can be kept up in spite of such readjustments is open to serious doubt. These schools are training the leadership of the churches.

To summarize. This withdrawal has cut deeply. There has been grave loss in trained and consecrated missionary personnel. Cooperation between the younger churches abroad and the older churches in America has suffered. The Christian efficiency of the nationalists has been lowered. Schools and hospitals have been tried to the uttermost. In view of all this,

we must be prepared to expect that the curve in efficiency and accomplishment must, for a time at least, trend downward. It can scarcely be expected that those who have been trained only partially in managing the various affairs conducted by the mission should at once take over the managerial reins without some loss.

Of course there is another side to the situation. We have not completely gathered up bag and baggage and moved out, leaving the house empty. *Most of the work will be continued.* By reorganization and recommitment on the part of the nationals it is hoped to conserve much that the missionaries have done.

When we realized that drastic cuts were necessary we decided not to make a horizontal cut across all fields and phases of our work. That would ruin everything. We decided, on the contrary, to withdraw missionary forces and funds from fields most capable of and best prepared to carry on alone, and continue in the other fields in as nearly normal a way as possible. The fields from which we were to withdraw we determined to reorganize, so that, with a minimum of help from us, they could carry forward the essentials of the Christian program. This was not easily accomplished in the narrow limits of time allowed by rapidly diminishing receipts; and how successfully it was done remains to be seen. Nevertheless, this was our aim.

In the Philippines, for instance, we have left one missionary family to carry forward the work among the pagan tribes in the mountain districts of Abra and Apayao—the most primitive and needy people in our Filipino field. Mr. and Mrs. Harry Fonger and their son Burton have moved from Vigan, where they have been occupying a comfortable mission home, to Bucay, a much smaller center in Abra Province, where they will live in a primitive house with not one modern convenience. Bucay is located at the conjunction of



The Kennedys, who have returned to America, and Mrs. Yocum at Cape Bojeador lighthouse



several mountain valleys. Scattered up these valleys we already have the beginnings of a vigorous mission work. The Fongers will be able to give direction to these churches in Abra. They will also supervise the work among the Apayaos in the mountains farther north. The cheerful acceptance of great personal sacrifice which characterized the Fonger's move to Bucay cannot be too highly praised. Isolated from other Americans, living in the simplest way, dependent largely on the limited resources of mountain gardens for food, they work among people they love, not for what they are, but for what they may become through Christ.

Moreover, in order to help the Filipino churches already established, we are making it possible through financial assistance for them to maintain three secretaries or evangelists in the three districts in which our churches are located in the Philippines. These evangelists or secretaries will shepherd the weaker churches and promote their missionary interest in the mountain work. Thus we will continue to strengthen the churches already established.

In addition to this, Doctor and Mrs. C. L. Pickett remain in the Philippines until time for their furlough. They will have the responsibility of making transfers of property and of giving such counsel as may be helpful in this period of readjustment.

All three hospitals are to continue under Filipino management and at no expense to the United Christian Missionary Society. How successful this method of operation will be remains to be seen. The hospital at Laoag is being conducted by an organization of seven or eight local doctors. The Vigan Hospital is to be continued by Doctor and Mrs. P. C. Palencia. These good people had charge of our medical work at Vigan for a number of years, with the help of a missionary nurse. We have no doubt but that the Palencias will continue the work in the same spirit and with the same results as in the past. Miss Marie Serrill, our nurse in Manila, will remain at the Manila Hospital for a year at least, possibly for two years, to continue the nurses' training work there until the present student body graduates. This work, also, will be conducted without expense, to the United Society.

In Japan, our two splendid schools—the Margaret K. Long Girls' School and the Boys' Middle School on an adjacent compound—will continue with reduced subsidies under the efficient leadership of Professor V. Hirai. Professor Hirai is the principal

of both of these institutions. Under his wise guidance both have been progressing. A new organization, made up almost entirely of Japanese, is being developed to hold the properties for the U. C. M. S., and to direct the affairs of the schools. Arrangements for the continuance of the Christy Institute in Osaka have not yet been made.

The Japanese churches are being largely thrown upon their own responsibility. They will still need our prayers and counsel. It is hoped that we can occasionally arrange visits by experts in certain lines of church activity. These leaders will make their contributions by conducting conferences, visiting churches, and in other ways sharing the accomplishments of the older churches of the West with the newer churches of the East.

The adjustments which we are listing are not intended to be comprehensive, but only suggestive. Similar adjustments have had to be made in practically all of our fields. In the Philippines, Japan, Tibet and Jamaica we have made the most drastic changes.

To the best of our ability we have done a more or less destructive task in as constructive a manner as lay within our power. We have confidence in our nationals that, though crippled, they will prove themselves capable, not only of maintaining the status already reached by our churches in their respective lands, but of forging onward to reach other millions of their fellow-citizens.

I cannot close this article without adding two things. First, I come back with the deepest conviction that Christ is the only hope of the world. The religions of the Orient are making a great stir in a vain effort to maintain themselves, but they are helpless to save their subjects from selfishness and sin. How can it be otherwise when, for instance, one of the determining doctrines in one of these great religions is that all lower-caste folk are made so by the gods as punishment for misdeeds in former incarnations and it is flying in the face of the revealed will of the gods even to think of helping them? When the gods mete out just punishment, why should men interfere? And so, for forty centuries Hinduism has condemned all outcasts—sixty millions of them—to an existence outside the possibility of betterment—even denying them in many cases human rights; and in degree each higher caste in turn neglects each lower caste.

Second, I have a profound admiration for our missionaries. Those who now turn to other work and



Missionaries to Japan, most of whom are being brought home

those who remain to carry double work have the same magnificent Christian courage. The spirit which they manifested in the midst of all of these readjustments was finer than I had any right to anticipate. We should pledge anew to every one of them our continued loyalty and support. Those who remain on the field we can help by continuing contributions. Those who return to the homeland, some of them with children, must be helped to find employment.

Standing beside a noon lunch that had been spread in the shadow of the lighthouse at Cape Bojeador, a missionary who has since come home picked up his two-year-old son in his arms and prayed thus: "Dear Father, we stand today beside the lighthouse which lifts its clear light at a point where troubled seas meet, that it may guide ships seeking the way. The sea of life service on which we set sail only a few short years ago is now troubled, and we know not the way that we should go. The waves are high, the sea is dark, and there are rocks which wreck the craft which loses its way. Wilt Thou be our lighthouse, Oh Father, and show us the way that we should go, that we may continue in some form the service which we love? Bless this food, that our bodies may be made strong for whatever service we may render. In Jesus' name. Amen." May the Disciples of Christ help the good Father to answer that prayer.

## A LITTLE MEETING WITH VAST IMPLICATIONS

By W. R. WARREN

JUNE 30 and July 1 at the headquarters of the Pension Fund in Indianapolis eleven men held a conference that probably means more to the Kingdom of God than many a gathering of eleven hundred or eleven thousand.

Four of these men were continuing officers of the Pension Fund and seven were field men closing their salaried relationship with the organization, five immediately and two in the near future. It was these seven who gave the meeting its unique character. They were Judge Guy Elliott, a lawyer and jurist of Kinston, North Carolina; Albin C. Bro, formerly a missionary to China; W. S. Lockhart, head of the Church Life Foundation, and formerly a prominent pastor; Charles R. Oakley, recently minister of the Jackson Boulevard Church, Chicago; John Ray Clark, for a dozen years state secretary of West Virginia; S. R. Bradley, formerly with the endowment department of the Board of Education of Disciples of Christ; and Arthur F. Ritchey of Los Angeles, formerly superintendent of evangelism in Southern California. They had been with the Pension Fund from one year to two and a half years each.

While there was a frank facing of the difficulties of these times there was equally clear recognition of such favorable considerations as: (1) General interest in the total cause of Christ; (2) General recognition of the importance of the ministry as a group, without personal appeal for anyone in particular; (3) Readiness of all to admit an obligation to the aged and disabled ministers who have spent their lives, their substance and their strength in the service of God and humanity; (4) Ease of showing that none but the aged, disabled and practically helpless ever can receive anything under any phase of the Pension Fund's service; (5) The very stress of the present conditions necessitates immediate action.

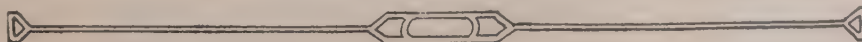
In the discussion of ways and means of promoting the Week of the Ministry and of realizing its objectives it was agreed that: (1) All brotherhood agencies should cooperate both to arrange for preaching in every church October 2 or 9 and to induce every church to call a preacher for regular service; (2) A special program should be prepared that will magnify the ministry and the function of preaching; (3) Chief emphasis must be placed upon prayer and the spiritual life of the church and its ministry; (4) The appeal for funds must rest upon the record of tragic necessities met and the undeniable obligation of the brotherhood to those whose lives have been wholly given to its service; (5) Everything done and said must so exalt Christ and the preaching of his gospel that the ablest sons of the church shall be moved to consecrate their lives to his service.

The seven men who took part in this conference are representative men out of the brotherhood's life. Given the same opportunities for acquaintance with the churches and ministers, their problems and difficulties, their failures and successes, any other seven men must have arrived at much the same conclusions.

## PAUL PRESTON COMES TO PENSION FUND

IT WILL be of interest to the brotherhood that Paul G. Preston, pastor of the Oak Cliffe Church, Dallas, Texas, formerly pastor of the Central Church of Denver, the First Church, El Paso, and the First Church at Fort Smith, Arkansas, and a chaplain of the United States Navy, is coming to the Pension Fund.

Mr. Preston is coming directly from the pastorate and brings the experience and attitude of the pastor to this great work. He will be associated with the office in Indianapolis. We are sure the entire brotherhood will welcome him to this new and worthy service which he is undertaking.





# Seeking— They Know Not What

IT HAS been truly said that spiritual yearning is most clearly expressed as human need. There is the need of Christ in man's life, whether he understands it or not. The millions who have not come to know his name need him as badly as those who in more favored America understand about him and yet refuse allegiance, the difference being that often they of the non-Christian land have followed the best they know, but not having the opportunity of those dwelling where Christ is known, have not found him. The need is still the same, and greater because of differing social conditions. This call of need was forcibly borne in upon me a few days ago, when I stood on the South Gate of Nanking and saw the hurrying crowds of Chinese in the street below, ceaselessly coming and going, engaged in a struggle for gain in order to provide for their families—food for the living and incense for the dead. Looking out over the roofs of the closely packed buildings we realized that with the people living in the city and those from the country in for trading purposes, there were probably a million people within the walls, of whom not more than three or four thousand understood Christianity well enough to intelligently follow the Christ; and this, too, in one of the most favored spots for the Christian religion in China. It became a tremendous unspoken appeal for the only one who can meet their spiritual needs.

A few years ago I stood by the gate of our station in Nantungchow and saw more than a thousand pilgrims in a procession, scourging themselves with whips as they went along the road to the great Buddhist temple on Wolf Mountain. Arriving there, they would put money in the coffer in front of the big idol and prostrate themselves before it. Having lit a candle before the image, each one would then turn to the diviner and purchase an oracle slip; if its prediction was good, he would be happy; but if not, he would repeat the process two or three times until he felt the god had re-



Curiosity seekers? Yes, but with that yearning of the human heart common to all, for something higher and better

lented and given him a good prediction in answer to his prayer. Did this not show a yearning for spiritual peace, for freedom from sin, and for happiness?

About a mile outside the North Gate of Wuhu, on a low mountain, stands a temple to Di Dzang. During the three days of his yearly festival the street from the North Gate to this temple is crowded, many prostrating themselves at every step. There is so much incense and paper money put into the great iron incense urns before the temple that at night, three miles away, it resembles a giant bonfire. This is their prayer to a god who they think can save them from the effects of sin. Does it not show a yearning for the Savior?

A few years ago when returning to America on furlough, we stopped off in India to study the Hindu religion. We spent twenty days on the trains going from place to place, and as we came to



The yearning being satisfied in an inquirer's class. Three of these men have recently been baptized and others will be soon

By C. H. PLOPPER

Mr. Plopper is a missionary of Disciples of Christ, teaching in the Theological Seminary at Nanking, China

understand more thoroughly this most varied of the ethnic religions and saw the social conditions of the lower classes which this system has produced, their hopeless outlook kept burning itself deeper and deeper into our hearts until the very wheels of the train came to chant a refrain to our ears, "Poor India, Poor India, Poor India." Yet there are those who think that a pessimistic Indian philosophy which considers refining the lives of a few individuals thinking only of self, can meet the needs of that people. The cry of need is there as in all lands.

Down through the centuries there has been but One who can meet the need, the spiritual yearning of men. Christ alone has been able to satisfy it. The vision of the Master, bright in the hearts of those who love him, has driven them to give their all so others may know. It was this vision which impelled the great Scotch reformer, John Knox, to leave his home and out alone in the quiet places to kneel in the snow, as he cried, "Oh, God, give me Scotland or I die." It was the same urge which sent the man of Tarsus across the Bosphorus to bring the vision to the Roman Empire and to our forefathers among the pagan tribes of Europe. It was the same need that drove the founder of our religion to a Roman cross.

Jesus came that men "might have life and have it more abundantly." This life within one will free the individual from immoral habits and society from social evil, producing a new character and a new society. It will put into the hearts of men and nations a real hope for a bright future. The non-Christian world, of all places, needs this life abundant, for it does not have our American Christian background. Christ came not only for the Jews. We are glad he came for the United States and China as well. Although the customs and background of every country are different, Jesus can meet the needs under the varying conditions in such a way that each people feels he especially be-

longs to them. He alone has been able to do this in different ages, in different places and under different circumstances. Whether one's spiritual condition be high or low, still he has met the yearning of that heart for a higher life. As Gung Nai Nai, a former zealous worshiper of idols in Luchowfu, when she came to understand Christ and surrender to him, says "I always knew there must be a god like Christ, and now I have found him." She was sixty-three years old when she came to the Master, but all through the long years she had been seeking in response to the spiritual longing.

"Seek and ye shall find." All the non-Christian religions are but expressions of this desire—this yearning—which He alone can satisfy.

"We've a Savior to show to the nations,  
Who the path of sorrow has trod,  
That all of the world's great peoples  
Might come to the truth of God.

For the darkness shall turn to dawning  
And the dawning to noonday bright,  
And Christ's great Kingdom shall come  
on earth,  
The Kingdom of love and light."

## Learning the Field

A MISSIONARY has to hold himself in readiness to go to any place which seems in the greatest need of his services. Dr. George E. Miller, who has had charge of the medical work in Damoh, is to proceed on furlough shortly and I am to take over the work. In the meantime I am getting acquainted with the district. I came to Hatta day before yesterday. The Rice family came with me to celebrate Donald's birthday—14 years old. How these children do grow up! Yesterday the Livengood family came out. He has had charge of the evangelistic work since Mr. Vissering went home and came out to pay the workers. So today has been my first day alone. While here I hope to visit all the outstations and many of the homes with the workers.

Hatta is a beautiful town of about 5,000 inhabitants. I was impressed with the cleanliness of the place this morning as we drove to church. The streets were clean and the houses well built. We passed the middle schoolhouse, a well-built building in the midst of a clean playground. I thought what a fine thing the government is doing in teaching these children the value of cleanliness along with their book learning. There are doubtless parts of the town where it is not so clean. I will see these later as I go with the women into the homes. The clothing of the boys and men who came to Sunday school was not clean.

Miss Brown told me that I had come at the strategic moment. The woman doctor who has been at the government hospital has left. The Sauger and Damoh districts of the state have been united for economic reasons, so that Damoh is no longer the head of the district, and the state medical officer as well as the other officers have been demoted. This will make the medical responsibility for the mission heavier than before.

Damoh is a city of 18,000 inhabitants in a densely populated rural district. As you know, our large boys' boarding school is here. Part of my responsibility will be the medical oversight of these boys. There is also quite a large Christian community.

Today has been a busy day. At half-past seven this morning I started out with one of the evangelists to a village

six miles away. The road is good and it did not take us long to reach there with the help of the "Lady Wichita." We found a small village, the houses built mostly of stone. An open door was seen in the side of a long, low building up a short distance from the road, which Kanhai Todu, the evangelist, pointed out as the place where the school is held. As we approached this door, a few people came from different directions—men, women and children. Daniel Babu, the evangelist who has charge of this school, was sitting just inside the door surrounded by children busy making garlands. A chair was found somewhere and brought outside for me. As I waited for the entertainment to begin I talked with the men and boys who were waiting for the same purpose. Only one of the group said he could read. A blind man came and passed into the room. They said he came regularly to the school. We were soon invited into the long, narrow room which had recently been cleaned. The children were sitting on the floor at the far end of the room. Rugs were spread on the floor at the other end. There was but one chair and I was invited to occupy this. Then these non-Christian children sang a prayer to God, sang hymns and repeated portions of Scripture about the coming of Jesus. Each child was given a garland to place on the neck of his father or big brother or some other relative who was present. How proud these parents were of their children! Just like you would be. Then a handful of candy, something like sea-foam, was given to each person present—to the children who had attended regularly first, then to the others, and then a little to each of the grown-ups. The latter were just as pleased as the children.

From here we went to a village we had passed about halfway out, and the program with variations was repeated. Here the school is held in the front yard of one of the houses. The fence had been decorated with mango leaves and marigolds and was quite festive. Many of the village people, men and women, gathered about to listen to the children.

This afternoon we have been to two places in the town of Hatta where the

evangelists have a Bible school every Sunday. A program similar to the above was carried out in each of these places. In addition to the children's programs, one of the evangelists gave a short talk on the meaning of Christmas, which they call "The Great Day."

In each place the men told the people that I am a doctor and will be glad to help any of their sick if they will come at four o'clock tomorrow afternoon. I am told there are many here who wish to consult me professionally. I hope to be able to help them.

Tomorrow morning we will be going to other villages where these teacher-preacher schools are held. These are not the ordinary village schools as we used to have them. The evangelist teaches in the morning and so gets into intimate touch with the people of the village. In the afternoon he goes to these and other villages to preach and teach the people better ways of living. They have health charts and teach the villagers how to avoid diseases.

DR. JENNIE E. CROZIER.

*Damoh, India.*

## Women Coming Into Their Own

I ATTENDED the Woman's Conference of this Central Province recently. It is one of the many similar groups all over India. The questions up for discussion were national. Some of them were: child marriage, teaching health to children, forming health centers in the villages, and the dignity of the nursing profession was emphasized; teaching the illiterate, and those that could read should try to teach at least one to read this coming year, their servants, a neighbor or acquaintance.

A central vocational school for widows and girls was voted to be established in the province. Temperance was urged, and prohibition as soon as at all possible. This province has already set prohibition as its goal at an early date.

The subject of widows inheriting their husbands' property, or a share of it, was also discussed and all these recommendations Indian ladies discussed with zeal and fervor. The Christian women were most ready in the discussions, but it was with gratitude we noted all communities represented, taking great interest and leading out in a very splendid way. The presiding lady was a Parsee and made a most able chairman. She is a doctor, a member of the Negpur Municipality and does a great and good work.

The Maharatta Community was ably represented and it was a joy to see and hear them contending for their lawful rights. Only one Mohammedan lady was present, which was cause for regret for they need the contact and outlook these gatherings bring. But considering that the woman's movement only began in 1927 with a general meeting, and that the provinces have taken it up since then it is cause for thanksgiving and gratitude.

HATTIE MENZIES.

*Pendra Road, India.*



# "In What Divers Pain They Met"

By LOIS ANNA ELY

SOME years ago three schoolmates met in our Nantungchow Christian Hospital. The oldest, Chu Liang, was the poorest, the sickest and the saddest. He had just graduated from the Provincial Middle School at Nantungchow and had begun to teach, when tubercular lungs surprised him and sent him to our hospital. He was a fourth-class patient. Fourth class means a ward patient who has the most economical food the hospital serves. Professional service is the same for all.

Chu Liang had just lost a mother whom he loved very dearly. He grieved sorely for her and his sickness following her death left him without a desire to get well. I visited Chu Liang every day of his stay in our hospital. The doctor said it would not harm him so much to have a little work to do as to lie all day with only his ills to think about. So I took him some simple English stories which had a bright and helpful outlook. He read those and we chatted about them. I gave him parts of the New Testament and the Shepherd Psalm for I felt very strongly that Chu Liang's sick soul certainly needed the healing touch of The Great Physician. Chu Liang did not improve and he left without a good-bye and never wrote.

The other two boys were classmates in the first year of Junior Middle School. Chü Chen told me he had heard of Chang Yü-chiang as a boy who was so ill with a tubercular spine that he had to crawl to his classes his last days at school. When I first saw Chang Yü-chiang, he was recovering from the operation on his spine and was beginning his almost three-year course of absolute rest. He was merry and cooperative and a joy to the doctors and nurses.

Chang Yü-chiang was a third-class patient, i.e., a ward patient served with a greater variety of food than the fourth class. He was the only son of a merchant in a little village ten miles from Nantungchow. Being an only son, he was most precious. I taught Chang Yü-chiang a little English during the year that he lay in our hospital, knowing it would in a measure make up to him for what he was missing in school. He was gluttonous in his English appetite and rejoiced that in one thing he was in advance of his classmates. I visited Chang Yü-chiang three or four times a week for almost a year. He was most appreciative and through the months since has written regularly of his progress. His last letter ends, "Now I tell you that I am well and happy. Give my regards to Dr. Hagman's family, Miss Fry, Miss Harper, and kind nurses. Your sincere boy, Chang Yü-chiang."

The third boy, Chü Chen, had made a long fight against a tubercular hip. He

came from a good home. His father had been around the world as a member of an Industrial Commission under the Chinese Government. His mother was a graduate of the Girls' Normal School in Nantungchow and had taught for several years in the city schools. Dr. Hagman says that Chü Chen's home has given more intelligent cooperation than any Chinese family to which he has ministered.

And all of this has been to give the background for two of Chü Chen's letters, the simple, friendly letters of a Chinese lad. He writes in English, painstakingly, and with much use of the dictionary but in spite of that he gives one a real glimpse into his fine young heart.

"Dear Teacher:

"Chu Liang was dead. I tell you in much sorry that Chu Liang, your good student was died today. How sorry we are! (Chu Liang was the boy of the tubercular lungs who was so ill and so morose.)

"I hadn't gotten his messages for many months but today know he was died many hours ago from my neighbor. I almost weep but I haven't weep for I'm in too much sorry.

"Will not trouble you, please, for die is not strange. Everyone must passing in even though he is a good young man that everyone needs. But perhaps he is happy in his own die for he left away his never sweet life. I think his malady is from tuberculosis recurrence. He is never get happy and sweet in living with his disease of pain. He has an environment of very badly and grimly as like almost every Chinese young man. He is get the disease of body and mind from his environment. I'm want to overcome the environment that is the enemy that killed Chu Liang.

"Chu Liang is die. What will the others do for his work he hadn't finished?

"Last week I was painted an oil painting of my home. I'll paint all the places of my home which could in painting be fine. (Chü Chen has real ability in art.)

"Two days before tomorrow I shall go to my grandfather's home for I'm got well again and will stay a few days. I'm glad perhaps can to see you from this little travel. (His grandfather's home was only a fifteen-minute rickshaw ride from our house and I could drop in on the way to or from church.)

"Your letter of Saturday is just in getting. How glad I am for it. The picture of my bedroom is a building interior and is more of Chinese custom which will be wondering to some Americans but that is very want of skill. (A water color Chü Chen did of his room.)

"The East Wind will blow you to your mother country in the happiness singing of sea's waves. With best wishes to your happy journey far back to the heart of your motherland.

"Your true student from whom you will very soon be far away,

"Chü Chen."

And the other letter:

"Dear Teacher:

"I am very glad to tell you that I've got health again and left away my sickness which was friendly to me within three years. With three years time and the helping from Dr. Hagman and my parents, I overcome it. This such alike a new life is coming near to me.

"Must go to my new life! Chü, the boy, will get a new lift again, and come into the row of old friends. Old friends are like many of the swallows flying in spring's garden at the good weather time—brightly, sweetly and beautifully. They all wish their old friends to come to fly with them.

"Chang Yü-chiang is well now. (The boy with the tubercular spine.) He didn't study to school but at the correspondence school and learned of English, Chinese and other courses. He has come to the city of Nantungchow again not many days ago. Didn't he come to the hospital and to see you? Three weeks ago I've written the words of Dr. Hagman to him.

"Now my feet can't be walking the time more than five minutes. Cannot sit a long time also. I must to visit all of my friends' homes when I can be sitting and walking a longer time, and then, first to see the homes of friends which are nearby here. The letters from my friends all said glad to this meeting even though the meeting will be after a few days.

"Wish God blessed to all of ill boys, men and women. Blessed the peoples who save and help ill peoples.

"Good-bye!

"Your truly student,

"Chü Chen."

"Wish God Blessed to all of ill boys, men, and women. Blessed the peoples who save and help ill peoples."

Words are carriers, taking us far

With poem, legend or story,  
Words are pictures, painting us scenes  
Famous with beauty's glory.

Words show us men and women, whose  
lives

Delight and inspire our achieving

Until we are lifted to noble deeds

Finer than our believing.

—LENA WALDO DEED.

# Livengood in Camp

I AM camping in a tent in the middle of the hot season in India. A lot of people who have not tried it call it foolishness and unnecessary hardship. I am having a fine time myself and the family of the house-father seems to be enjoying the camp, too. They also have a tent but the orphanage boys who are with us, about 100 of them, have only the trees for protection. Mr. Nathan, the house-father, has a very capable wife who weighs about 85 pounds and has given birth to 7 children in the past ten years. These are all well and strong as are the three other children by Mr. Nathan's first wife. The children spend some hours each day playing the gramophone for the edification of the villagers who gather round in great numbers to hear it. Mr. Moody was with me for the first five days of the camp but he has now returned to Hatta. The temperature goes up to a hundred and something in the shade each day but I did not bring the thermometer along. It is hot enough without that! Seven is a perfect number so I will now give seven reasons why I think this hot weather camp is worth while:

1. In the first place it is for the benefit of the boys. It gives them a chance to run wild for a while without the eternal bell ringing and routine of the boarding school. Here they must be on hand at mealtime. Otherwise they are free to rest, roam, or do whatever else they like as long as it is nothing wrong. They all seem to enjoy it thoroughly. Those who want to play together get the baseballs out and have a game nearly every afternoon. We have erected a small hospital tent but it stands empty except for an occasional case of fever or other minor complaint.

2. The opportunity for the full enjoyment of the trees at this time of year is quite worth while. There are certain trees which bring out a lot of bright new green leaves during the hot season. Among these are the mango, the jamun and the mauwa. These trees are not only beautiful to behold but they give a thick and most welcome shade. My tent is under a great jamun tree. The fruit of this tree makes one think that it belongs in some way to the cherry family, but the tree is much larger than any cherry tree I ever saw. The fruit will not be ripe for about two months yet.

3. Another thing of joy is the broad, deep river which flows along about a hundred yards from my tent. We all go bathing in it at least twice a day and the boys have a lot of fun catching fish and turtles.

4. Also we enjoy the hunting that we have to do to get meat for the boys. So far we have had ten deer and hope to get one or two more before we break camp day after tomorrow. We have tried for wild pigs several times but they have been so quick on the move that we have not managed to hit any of them. Par-



Supervising one hundred boys from Damoh Orphanage may not be your idea of a vacation but Mr. and Mrs. Fay E. Livengood manage to get some real fun out of it

tridges and sand grouse have given us a welcome variation in our diet.

5. Perhaps the thing that I appreciate most is this week of freedom from the petty details that would claim my attention if I were in Damoh. Here people cannot get at me and I have a fine time reading, resting and letter writing and at the same time feeling that I am doing a worth while piece of work that is part of my job. It would be Ray Rice's job if he were here, but as he has gone to the hills I have to do his work and my own too, as far as I can. This year it is my turn to stay by the stuff. I think I may be trusted not to work so hard as to endanger my health. Last year Mr. Rice stayed here and I took my vacation during the hot season.

6. The contact with the village people, too, has been most gratifying. They are now over the harvest and have little to do except be sociable. They come to the tent and talk and I visit those that are nearby. Several evenings some of the boys have helped me with magic lantern lectures. Last evening we took our outfit in a long dugout canoe and went to the village across the river. Practically the whole village turned out and listened quietly to the story of the life of Christ while they looked at the pictures. The canoe was unsteady enough to make me a bit nervous and I was glad when we got back to camp.

7. Last, but not least, this camp has given me a chance to get better acquainted with Mr. Moody. He and his family will be living in Hatta for this term of service. Up to this time they have been in the Chattisgarh area so we have not known them as well as some who live nearer to us. He is a wonderful camp companion and I now feel that we really know each other.

Miss Ann Mullin and I are now the only two missionaries left in Damoh. She would be gone too were it not that she is going to spend her vacation this year with a friend of hers who cannot get away till some time in July. I am very glad to

have her in Damoh. She is good company and is going to help with our daily vacation Bible school program. We will have nine schools running two hours each morning for three weeks. About forty of our people, many of them boys and girls home from normal and high school will help in the teaching. One of the schools is for our Christian children and the other eight for non-Christians.

We have been rather slow in recognizing the extent of the depression in America. Up until recently there have been so many optimistic articles in the papers and magazines that we had been inclined to discount stories giving the other side. The recent letter from the secretaries of the United Christian Missionary Society has done more than anything else to make us realize that financial conditions in America are really in a bad way.

India has been hard hit too but fortunately for most of the people crops have been pretty good and as most of them live by agriculture, they will have enough to eat and they need very little to wear. They do not like it at all that their produce brings such a low price and many of them are ready to blame all the trouble on the National Congress which has for many months been making extravagant claims about their *swaraj* program. They overdid the thing to such an extent that many ignorant villagers think that *swaraj* has already come and they say, "If this is what *swaraj* is like, we do not want it." In one village where we have often gone hunting with the villagers and have had most cordial relations with them and have always divided with them any meat we managed to get, we had quite a surprise a couple of weeks ago. Moody and Rice and I were in camp with the Boy Scouts and when we asked the men of this particular village to go for a hunt with us, they accepted with alacrity and with the same old spirit of friendship but when we suggested dividing with them the big wild boar which Moody shot, one of them said, "Please excuse us but since we got *swaraj* we have decided not to eat any



more meat." For a moment we did not know just what to do as we had always hunted with these men as friends and when no game was killed they expected no compensation for their trouble. It is rather a delicate matter to offer money to a friend for going hunting with you. But they seemed quite pleased however when I put a rupee into the hand of Mr. Rakhan to divide among the six who had accompanied us.

The political situation here is rather

quiet at present. Most of those who were active in troubling the government are now in jail and the rest of the people seem willing to wait a while and see what plan of self-government will be worked out by the committees that were appointed at the Round-Table Conference. The leaders who are still out of jail are apparently tired of trouble. Most of them admit that the Congress was in the wrong to put on a Civil Disobedience campaign at this time. In the same breath they claim that

the government was unduly high-handed in putting down the movement. At any rate the Congress claim to represent the whole of India has been exploded. The Congress called for all the people to disobey the laws and thus paralyze government. Out of a population of 330,000,000 there have been only 43,000 arrests and some thousands of these have been again released on making proper apologies.

FAY E. LIVENGOOD.

*Damoh, India.*

## A Call to America

From the Other Side of the World

BY MISS MAY FRICK

A former member of the executive committee of the United Society, Miss Frick of Cedar Rapids, Iowa, is making a tour of our mission stations around the world.

IT HAS been so easy, in recent years, to trust implicitly the financial system of America. Her unsurpassed skyscrapers, her extensive manufacturing plants, her mammoth commercial enterprises, her tempting lists of stocks and bonds have contributed to an unwavering but vain confidence in the steadfastness of material values.

America is young. She has been drunk with the wine of luxury. She has been sowing her "wild oats." She has been worshipping gold and silver and that which they bring. Like nations of old she has been clamorously seeking first the temporal things. She has not felt her need of God. While her substance lasted she had not time to learn of the things that are eternal.

Will America now be as wise as the one, whom we are told, "wasted his substance with riotous living"? "When he had spent all" and "he began to be in want" "he came to himself" and said, "I will arise and go to my father and will say unto him, 'Father, I am no more worthy to be called thy son.'" "

America! America! how lightly have you prized your heritage of courage, heroism and faith! America, to your shores once came those who risked all that they might worship the Eternal God. Oh, sons and daughters of those valiant folk, can you satisfy your conscience with the thought that you are less merciless than they? Can the mistakes or even crimes of others blot out from your consciousness the need of the God of righteousness, justice and mercy?

Forget not the nations that wait to know His ways of justice and of peace; the many countries that are war-torn by bitter rivalries of sect and clan, or those whose life blood is sapped by the ruthless demands of ambitious war lords or the greed of petty tyrants. Do you rid yourself of responsibility as messengers of the gospel of righteousness by parting with a measure of your exceeding abundance? Jesus said there are those that "beholdeth

the wolf coming, and leaveth the sheep and fleeth."

Consider what the present cut in the budget of the foreign department of the United Christian Missionary Society means. As it costs too much to bring the missionaries home they are being requested to lengthen their term another year. Think of the complications this involves. It means, among other things, that the change of climate, which is deemed advisable, is to be postponed. To people in America this seems simple. But in the Orient, debilitating climatic conditions furnish a hotbed for many contagious diseases of a serious nature. In Japan and India tuberculosis is on the increase. In China and India smallpox and leprosy prevail, and for the patient thus afflicted there is no compulsory segregation. One unknowingly jostles him in the narrow streets or sits beside him in the cheaper vehicles of travel, crowded buses or railway cars. In some of these countries venereal diseases are startlingly common.

Safety for our missionaries and their children demands that they keep themselves in good physical condition. At times it is not wise to risk the cheapest modes of travel. But the present cut in the budget has already made it necessary to defer payment on part of their salaries. We have a responsibility in helping them to keep fit. Shall we thoughtfully, prayerfully consider what is our share in the spread of the gospel? At great cost His message has come to us. Let us take seriously, Jesus' parting request to make world-wide love's conquest. Yes, we will pray, we will work, we will live, we will give, that his way may be known among all nations, that his will may be done in every heart, even in our own.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand." And what is the ring he would put on your hand? It is the joy of learn-

ing to love as he loves. What is the best robe he has for you? It is "the garment of praise for the spirit of heaviness." Now, there is new strength, new joy, new purpose and new life. There is no strength comparable to the strength of "those whose heart is perfect toward him."

## The White Man's Dance

AN INNOVATION for Monieka has been the "White Man's Dance." A youth returned from Coquilhatville and chose the largest house in the village for a ballroom. An accordian, a bottle and a wooden drum gave cheer to the merrymakers and rhythm to the fleet feet. But two couples at a time could swing about between a table in the center of the room and the chairs of onlookers about the room, but the arrangement was citified, and if white folks dance indoors instead of in the village street, indoors this dance must be.

The table held a plate for offerings with which to purchase kerosene to light the night dances. The tom-tom which lasted regularly until two o'clock in the morning had not been rites for an aged villager who had died, but music for the new dance.

This dance strongly attracted our young folks, some feeling that they had discovered our foreign secret lives. It seemed much more fun to dance with the other sex than to have just a man's tango or a woman's dance.

We could but say, "Everyone must decide where he wants his life to count—what he wants to teach. Had the missionaries who came here for your good believed dancing would benefit you, the mission would have set some aside long ago to learn it and teach the rest. If you have grown so strong and are completely free from jealousy; if your life's partners are so trustworthy that even if they frequent the dance when you are work engrossed; if neither unkindness nor friction will creep into your homes thereby, perhaps you can indulge without harm. But if heartaches upset you, remember the missionaries did not teach or initiate it." Many take the advice, others take the chance.

Mrs. Jaggard and Mr. Cobble are teaching some new games which we feel are more wholesome for those we can influence.

LILLIE B. HEDGES.

*Monieka, Africa.*

## The Church That Love Built

**I**N THE days when men built churches by cutting down trees and hewing out logs by hand, the Christian Church in Enfield, Illinois, got its start. For years this little congregation grew in strength until a few years ago it began to feel the need of a new building in which to worship God and to serve his children. The story of the quiet heroism with which the church then attacked its problem is told by Miss Emily Rice, one of the members. It makes inspiring reading to every person who has imagination enough to read between the simply-written lines and see the devotion and sacrifice of which they tell:

"The majority of the congregation thought our task impossible. After investigating the cost of repairs and a new building we gave up the idea. We did, however, take out some stock in a building and loan company with the idea of building when we were able to secure enough money. We received a number of gifts and one very successful source of raising money was to set Rally Day, Christmas, or some such occasion, and ask each member to give at least one dollar on this special day.

"We finally raised about two-thirds of the required amount to build but were unable to secure the balance. We communicated with the United Christian Missionary Society and the church erection department replied to our inquiry, sending us literature explaining the work and how to proceed to secure help.

"After failing to find a suitable plan within our means, we wrote to A. F. Wickes, advisory architect of the United Christian Missionary Society, explained the situation to him, gave the size and loca-



Christian Church, Enfield, Illinois

tion of our lot, the kind of church we wanted and about the price we could pay. He designed a small sketch, which looked very good to us, and we turned it over to an architect who made a plan from it within our price, and very satisfactory in every way. We accepted this plan and after it had been approved by Mr. Wickes, placed our contract, tore down the old church and started our new building. While the initial cost of the architect's fee seemed high we have discovered it was money well spent as we have a better and more convenient building than we would have had without an architect's plan and supervision. The church erection department of the United Christian Missionary Society is a truly great enterprise, handled very efficiently and certainly doing a wonderful work.

"We have one of the most convenient,

best constructed and most beautiful churches in southern Illinois and are well equipped to carry on our work in a very satisfactory and successful manner. Our congregation has more than doubled in attendance and we have had a number of additions since Dedication Day. Our only indebtedness is the loan from the United Christian Missionary Society and as we have easy terms of payment, we are sure we will be able to meet this obligation without any trouble. In doing so we will keep our members interested and our church growing.

"We could not have accomplished this task without the help of the United Christian Missionary Society for by granting us this loan they enabled us to go ahead with our building knowing we could depend on them for the money to meet our indebtedness until we could raise it ourselves."

## Apropos of the Medical Missionary

### The Staff of Aesculapius

(After Kahlil Gibran)

**A**ND a physician said, Speak to us of Healing. And he answered and said,  
You heal, not for fees nor self-sought places of esteem, but in urge to that deep spring of love within the heart of every man.

Before you await the gifts of knowledge and of skill, that your love may flow in well-trenched brooks, nor be submerged within the sand;

Therefore weary not in your striving for knowledge of your art and sureness of your eye and hand,  
For that which to you now seems useless, tomorrow is the foundation stone of your Temple;  
And in that Temple may you be a true Priest of your Faith, with tireless energy for days of loving service which know not hours of entrance nor of end,

With patience which allows no irritance, and hope which admits no defeat.  
Remember, O Physician, that the ills of mind and body balance the Scales of Suffering with fevered wound and broken body;  
Therefore look you to the whole man as well as to that part of him you see and touch,  
For the help you best can give him may speak more of sunsets and of love of neighbors than of surgeon's knife or apothecary's draught.

And may the Art of Healing never hide from you the one you heal, nor lose for you the sufferer within the sea he struggles in,  
But may your every gift call out the peak-thrust of your effort, and be given him who cries for it as if to your beloved;  
For in the Wards of God there is neither race nor creed nor caste, but only pain-afflicted children with arms out-thrust to seek his soothing mercy from your hands.

JOHN R. RODGER (University of Michigan).



# What, Where, When and How

## Building a File—And Program Liveners

### Calendar Ahead

**A**UGUST is the month best suited to missionary reading. See the "Speaking of Books" (pages 40, 41) and the graded lists of books for young people on page 37 of July WORLD CALL.

### Where Shall We Keep Our Materials?

That is a bigger problem in some churches than the problem of getting the materials in the first place. How often we see good pictures being thrown away; valuable maps in a dusty pile of rubbish on a window sill; materials being wasted for lack of a suitable storage place!

Much money is wasted in this way. And there is equal waste in that the program of missionary education is hampered in its effectiveness.

What are the missionary education materials for which a leader should have a safe keeping place? *Pictures*, for one thing: the picture sheets published each year for 25 cents; the new 9"x12" "Teaching Pictures," or pictures of many lands found and saved by members of the group. *Maps*, for another thing—both large and small, and including the attractive "picture maps" of the world, of India, of the Caribbean, etc., available for 50 cents each. *Books and booklets* as well: All program materials that come from the department of missionary education as well as the materials sent for the four special days in the church school and the program materials of the missionary organizations. *Curios and exhibit materials* too; it is amazing how much can be gathered if there is a place to keep it. *Articles that students make*: Charts, posters, notebooks, models of a Filipino village, an African village or the like. And *other helps* as well.

Every church or school ought to have such materials. It should also have a definite place to keep them. Work out a systematic plan that includes a place to put materials you now have, with room for additional ones that you may secure. If there is a place for new helps it will seem to people worth while to obtain them. If there is one storage place for world friendship materials, leaders will know where to look when the need arises. If a leader is compelled to drop responsibility for a department or for the World Service activities, the "tools" will still remain for that leader's successor. How often we hear it said: "Mrs. Blank has dropped the work and I have taken it up, but I have no materials of any kind." If Mrs. Blank had had a definite place to keep all of these materials, they would have been at hand for her successor to use.

One leader set aside one shelf in her cupboard for pictures. She had a carpenter put in simple beaver-board partitions

three inches apart. The sections are labeled "China," "American Indians," "Miscellaneous," etc. Each pigeonhole will hold many mounted pictures. (This leader mounts every picture on a sheet of gray bogus paper, 9"x12" in size. It is inexpensive and the size is convenient for handling and also for placing on the wall with thumb tacks.)

Other schools use a drawer in a wooden or steel letter file simply for missionary education materials. If a school cannot buy a new file of that kind, one may be bought second-hand at low cost. If even that seems impossible, a thirty-five-cent pasteboard letter file is better than nothing as a beginning. It will at least hold booklets and leaflets, folded picture maps, and a fair number of pictures, mounted on sheets 8"x10". Simple Manila folders may be used in such a file or drawer, the folders being labeled "Japan," "Philippines," etc.

In a very small church with limited equipment some of the men worked evenings making some shelves and drawers. In another church the request was made for a gift of an old chest of drawers or a bureau. It was repainted and became the storage place for materials.

Adapted from article by J. L. Lobingier in *World Friendship*.

### Putting New Life Into Our Programs

*Interesting programs don't happen by chance—*

*They must be worked out weeks in advance—*

*Attention to details—variety for spice—*  
*Surprises quite often—and all will be nice!*

(Editor's note: These suggested program liveners were presented at the Texas State Convention by Mrs. Mayme Garner Miller.)

### August—Keys

*Book Program.*—Getting acquainted with the new missionary books. Advertise this program under the title, "Keys to Wisdom." Leader carries a large pass key, explaining that it will unlock many doors of wisdom during the presentation to follow. The devotional leader carries a golden key which opens the way to the Great Beyond. Present dramatization, "The Book Shelf," and other items provided for in yearbook. Then make plans for the year's reading and pass cut-out key to each member on which she is to write the number of books she plans to read in 1932-1933. Sign and return to the educational commission.

### September—Sacred Fire Ceremonial

Beginning the study of the Red Man. Secure the pictures, "The Appeal to the Great Spirit," and "The End of the

Trail," for prominent display at this meeting. In the various Indian ceremonies, which are all religious, a circle is formed of the braves, within which the special ceremonies are performed around the sacred fire. Arrange your meeting in a circle—out of doors if possible. In the center build the sacred fire (an electric one will serve) and have the leaders of the meeting seated in a semicircle near the fire. Camp Fire Girls and Boy Scouts could be used on the program to advantage. "By the Waters of Minnetonka," sung in costume, would add to the closing moments. Use regular program leaflets.

### October—Ties That Bind

Since this is a program on our work at White Swan, collect pictures from WORLD CALL for illustrating each talk or use *Survey of Service*. Hang a large map of the United States in front of the room and have a white cord running from the center of the audience to White Swan, pointing out that it represents our service reaching out to the Red Man. A red cord, attached at White Swan, can be used by the speaker on "Helping Indians Find the Great Spirit." Use it to encircle the entire group in presenting the challenge to each to help strengthen the tie that binds all hearts in Christian love. Sing "Blest Be the Tie" as ball of red twine is passed along outer edges of group, thus encircling them.

### November—Tepees

Feature tepees in this program by way of posters, invitations and table decorations in case of a Thanksgiving luncheon. They blend nicely with the usual harvest decorations. Vary the program with any of the following materials from *Trails of Discovery Among the American Indians*, United Christian Missionary Society, 50 cents:

Selections from "Hiawatha"

Legend: How They Brought the Fire-brand

The Trail Toward the Book (including a brief address to be given in costume)

Prayer to the mountain spirit

An Impersonation of Ruth Muskrat of Haskell

The 23rd Psalm of the Indians

Something interesting to do: Forge in the community for Indian pottery, weaving, beadwork. Get from the library copies of magazines and books that contain pictures of Indians—*National Geographic*, etc. Decorate the room with these. Music: Use some of the songs of Cadman and Lieurance (Land of Sky-Blue Waters—The Indian Love Call, etc.

MRS. MAYME GARNER MILLER.

# The Missionary Organizations' Own Section

## Growth Goals for Indian Women

THE women pictured below are Bible women at the mission station of Damoh, India. Herewith are listed the aims which they have set for themselves in their year's work.

How do your aims and mine compare with those of these Christian workers?

1. We must keep before us the great necessity for thorough preparation of each lesson. As part of this preparation we write lesson outlines as suggested by Miss Dennis.

2. We will emphasize Bible reading in our own homes.

3. We aim for a deeper prayer life for ourselves.

4. We will continue praying definitely for certain non-Christian women who seem especially interested, and also all those whom we teach.

5. Our special emphasis in book selling will be on the sale of Gospels.

6. We will read from the Bible one or more verses illustrating each lesson taught.

7. Literate women must be encouraged to read from the Bible with us.

8. We will encourage literate women who have not begun reading our library books to make use of them.

9. Teaching Bible verses, Christian songs and prayers is one of our aims.

10. We will not fail to pray in homes where we are allowed to pray.

11. We will give testimony as to what Christ has done for us personally.

12. We expect to do some voluntary work each Saturday afternoon. One Bible woman has charge of a Bible school for non-Christians.

13. We will stop working in homes where no special interest is shown so that we will have time to teach the women who have recently invited us to their homes. (Some of these invitations come through the calls made by Christian women.) We will go more often to the homes of the women who show a real interest in the Bible teaching and fewer times to those less interested.

14. We expect to have special meetings for non-Christian women every Friday afternoon. Each couple will have meetings in one *mahalla* (section of the city) for a month. One Friday afternoon sewing will be taught and help will be given along that line. The next time the program will consist of talks on health sanitation, care of children, etc., while the third program may be the teaching of Christian songs and a Bible story. The last afternoon will be a social time when the women can play games, sing and talk. Each program will close with prayer.

15. Visiting in Christian homes will be our work on Wednesday afternoons.

16. We want to make our work more practical by studying the needs of the people and helping them in the ways most needed.

17. We will continue encouraging the women to remember what we teach and to live the principles of Jesus. We wish to introduce practical Christianity into each home.

18. Our main objective continues to be changed lives, inner changes, new life. We wish the spirit of Jesus to become instinctive and habitual in our lives. We desire that the outcome of this change will be open confession of Christ as their Savior.

## A Storm and An Old Song

ONE of the most unusual and deepest experiences of my life came to me on the second evening of the recent State Convention in Texas, held in Fort Worth at Texas Christian University.

Chairs were arranged, the "stage was set" for the evening service on the spacious and beautiful campus. Just before time for the song service to begin, the black clouds from the west rolled up with incredible swiftness, the wind sent the chairs across the campus, doors and windows slammed and banged. The artillery of the skies was turned loose in full force and all the lights on the university campus were put out of commission.

The crowd hastily fled to the main building where the halls were crowded with hundreds of people. The terrific downpour

of rain continued in the darkness, and flashes of lightning at brief intervals only intensified the blackness. Then out of the stormy night came the words of this old hymn:

"Brightly beams our Father's mercy  
From the lighthouse evermore,  
But to us He gives the keeping  
Of the lights along the shore."

Then other old songs of the church followed: "Nearer, My God, to Thee," "Rock of Ages Cleft for Me," "Jesus Saviour Pilot Me," "My Jesus I Love Thee, I Know Thou Art Mine," "Blessed Assurance, Jesus Is Mine."

Singing in the night, these messages sounded triumphantly in the air for half an hour. A consciousness of His presence came into my heart as never before; courage and faith were renewed. The evening session in the auditorium followed. It was really held by candlelight. All the candles which could be procured in the neighborhood were used. It was a beautiful service, strengthened by the preceding service of song. Singing in the night!

So, out of the blackness of a stormy night, a group of Christians singing the old, old songs again brought the consciousness of a Power and Presence, the assurance of God. Why be depressed? Why lose courage during this night of depression and heartache through which we are passing? Jesus who stilled the waves in the long ago is the same yesterday, today and forever. When he said "Go," he also said, "Lo, I am with you always even unto the end of the world."

MRS. TERRY KING.



Bible women of Damoh, India



# Programs for Adult Organizations

## For the Leader of the September Program

Topic—From War Paths to Paths of Peace

My dear Leader:

THIS September program can be made such a fascinating study—you and I are fortunate to have been assigned this topic! On page 2 of the *Program Year Book* I find that this is the first in the series of studies on the American Indian. I understand that the American Indian is the Interdenominational Home Missions Study Theme for this year. I like to think of the many groups all over the country who will be studying the same theme. I plan to make a little introductory talk calling attention to this fact and reminding our society that the general theme of our programs for this six months is "Good Will to Men." The second division under that theme is "Good Will Toward the American Indian," and under that division are three programs, one a program of general interest and information, one on the work which our church has been doing among the Yakima Indians and the third one on interdenominational missionary work. I think I will tell them the exact topics for all three meetings. They sound so interesting! Such a study ought to develop "good will" because it will bring increased information and appreciation. Good will naturally follows. We want to help the Indians but if we are to reach a people helpfully we must first try to understand them. And that really gives me an aim for the study. I like aims. They make me feel so efficient and educated!

I have been looking over the program plans for our meeting as they are given on pages 12, 13, and by the way, I am going to be sure to announce the topic. I attended a meeting not so long ago in which the leader never did state the topic. I have thought of introducing the topic by saying, "What is the first word or idea that pops into your head when I say—American Indian?" I will ask several people to tell their reactions. It will give a good idea of the general thinking of my group and some prejudices and misinformation will come to light.

For our use in the meeting four topics are offered: (see page 12)

1. *Red Men in the United States* is a leaflet. It is rather long and has been wisely arranged for three people to present. Different voices prevent monotony and possible drowsiness among the listeners. We must be sure to choose people who will reproduce the material in their own words—this sort of a leaflet just cannot be read.

2. *Footprints Along the Trail* is an article in this number of *WORLD CALL*. This talk will be an eye-opener to many of us. I may ask different people to prepare different sections and ask questions to which

they will respond as arranged. For instance, I will say, "What contribution has the Indian made to us in outdoor living?" and so on through the various parts.

3. *Missionary Annals* is a leaflet. If I can possibly arrange it I am going to have the speaker pause when she comes to the speech made by the Indian about "The White Man's Book of Heaven" and have someone appear, without announcement, and give the speech from memory, after which the one giving the talk will continue. I shall choose a person, tall and stately with a good voice and have her wear an Indian blanket and headband. (I got the idea from *Trails of Discovery Among the American Indians*.)

4. *Around the Lodge Fire* is a leaflet and carries complete directions for using it. I mean to use it as suggested, though I may substitute some other story or add one if it seems short. The chairman of the program committee handed me the three leaflets about which we have been talking. Did you have any trouble locating the leaflets for your program?

Sections of the country that are especially rich in Indian history and legend may plan to alter features 1, 3 and 4, using local history, missionary developments and stories. Public libraries could furnish much material.

How are you planning to use the short items under, "Think On These Things" on page 13? Have them read or told and used as subjects for discussion or prayer? And how will you use the Indian quotation at top of same page? If there are several copies of the *Program Year Book* in the audience I mean to have both the poem and short items read in unison.

For special music some Indian songs or instrumental music would be fine. And the missionary hymn in the back of the *Program Year Book* will fit in very well.

In preparation for the program I have used pages 2, 6, 7, 12, 13 in the *Program Year Book* and have read the suggested pages in the *Adult Manual*, also the "What, Where, When and How" page in this issue of *WORLD CALL*. I also read the Devotional Study for this month and it helped me get the right attitude for the study to follow. I hope the leader of devotions follows those suggestions.

I wish we could talk together about our program plans. I hope we can make our groups as enthusiastic about the study as we are—I am sure your group will be glad that you were chosen as the leader. I am wishing you all success. Wish me the same!

Yours for a best-ever September program,  
ANOTHER PROGRAM-PLANNER.—(E. E.)

## Business Woman's Guild, Note This!

*The Missionary Review of the World*, April, 1930, page 272 has some fine ideas for an Indian program that might appeal to you more than this material. There are suggestions for an impersonation, a story, and simple dramatization on the Indian girl and her problems. The issue for March, 1930, page 207 has several suggestions for discussion entitled, "Bringing Students Up to Date On the American Indian."

## Map!

An interesting map showing the location of Indian tribes in the United States today is found on page 386 in the book, *The Story of the Red Man* by Seymour. Inquire for it at your public library.

## Suggestions for the Fellowship Hour

This is the first after-vacation meeting and you may care to make the Fellowship Hour a reception to those who have been away for the summer. If you have had people in Indian costume for the program hour let them serve as a reception committee and welcome the home-comers as though they were just arriving in this, the Indian's land. How about having some Indian things on exhibit—Navajo blankets, rugs, pottery, bead work basketry, etc.? Let someone in costume tell about them. Looking at curios and handcraft things always makes an interesting and entertaining time. If you are serving refreshments in these times of economic stress, you will want something very simple. Indian people are very fond of coffee.

## Bibliography on the Indian

There is a complete two-page bibliography on the North American Indian given on two pages of this August issue of *WORLD CALL*. Study courses, reading books, plays, magazine articles, etc., will be helpful for the three Indian programs of the societies this fall. For help in the September program, see the index of material to be found in the July issue of *Missionary Review of the World*—available in libraries, or single copy for 25 cents. These two pages are available free in reprint form, and will be sent by the Missionary Education Department to anyone requesting them. Four copies, one for the chairman of the program committee, and a copy for the leader of each of the three Indian programs will go for a two-cent stamp, we believe.

# Programs for Young People

## Circle

(For young people, ages 18-24)

1932-33: *Fellowship in Service.*

September Theme: *Indian Trails.*

Worship Theme: *The Supremacy of Love.*

## Fellowship in Service

### Through Plans

**D**ID you notice page 9 of your *Program Year Book*? Five suggestions were made which will help you carry out the September program:

1. Secure from the public library all available books found in the Indian book list, page thirty.

2. Order free government bulletins. Write to Department of Indian Affairs, Washington, D. C.

3. Order from the United Christian Missionary Society the young people's book—*Indian Americans* by Hulbert. Paper 60c; cloth \$1.00.

4. Refer to the "Course of Study on the American Indian," in *WORLD CALL*, August, 1932.

5. Plan to use the three leaflets in the program packet of materials, "Fellowship in Service."

### How to Use Materials

The three program leaflets in the packet will introduce members of the Circle to the Indian as a citizen of the United States. He has had few opportunities and it remains for those of us who call ourselves Christians to share with him the "abundant life." Assign these materials to three of the members of the Circle, asking them to give the stories in their own words. The leaflet "The Girl Who Shared Herself," may be given as an impersonation.

The program outline calls for High Points from *Indian Americans*. The first two chapters may be reviewed by two young people and discussed by the group. Begin a list of contributions of the North American Indians to our lives. You will wish to add to it each month. Chapter I, in *Indian Americans*, and Government Bulletin No. 1, will give helpful suggestions.

### Fellowship Period

It is suggested for the fellowship period that the group use Indian music. Refer to Government Bulletin No. 19. The Indian has a song for everything of interest in his life: The animal he hunts; the gifts he receives; the maiden he woos; the dead he honors; the sick he would heal.

The Indian has always been an inspiration to the musician. The beautiful composition "Largo," from the "New World Symphony," by Dvorak, was said to have been written by the composer while on a visit with an Iowa tribe of Indians.

## Senior Triangle Club

(For young people, ages 15-17)

1932-33: *Building a New World Together With God.*

September Theme: *Meeting Our Builder Friends.*

Worship Theme: *A Christian Nation.*

## As a Builder of a New World

**A**S A BUILDER of a new world together with God I will seek through reading and experience to become better acquainted with the Indian as a citizen of the United States rather than to be interested in him as a curiosity and survival of the past. As Christian Builders that means we shall cast aside all un-Christian attitudes and prejudices, and with an open mind seek to know the Indian.

### Building Helps

On page eleven of the *Program Year Book*, "Building a New World Together With God," you will find several suggestions for your monthly meeting. As the members of the group answer the first question why not list the words which they suggest as coming to their mind when the word "Indian" is spoken? Keep this list and at the close of the first meeting make a second list of words which will come to your mind now that you know the Indians better.

### Builders' Tools

On page eleven of your *Program Year Book* the first tool suggested for the study of the North American Indian is *Indian Americans*, by Hulbert, which is used in each month's study of the North American Indian. Paper 60c; cloth \$1.00.

A reading book, *Three Arrows* by Young, is a book of thrilling interest, based on the conditions in the early days of Indian missions. This book sells for \$.75 in paper and \$1.00 in cloth.

Take to the public library the Indian book list found on page thirty of your *Program Year Book*. Secure the books that are listed. Order the Government Bulletin which will gladly be sent to you free of charge and in which you will find some valuable helps. Refer to "Course of Study on the North American Indian," in the *WORLD CALL* for August, 1932.

### How to Use Materials

Ask two of the members of the Triangle Club to review the first two chapters found in *Indian Americans*.

The three leaflets in the program packet for the month of September, offer some very fine materials in helping us to know the Indian in a better way.

### Fellowship Period

It is suggested for the fellowship period that several Indian legends may be used. It will not be difficult to find Indian legends in books at the library, or in some of the books that have been used in the public schools. Government Bulletin No. 2 lists Indian legends.

## Intermediate Triangle Club

(For boys and girls, ages 12-14)

Summer Quarter, 1932: *Choice of Trails of Discovery in World Friendship.*

## New Intermediate Program

**T**HE new Intermediate program will be ready for use October 1, 1932. The Intermediate program will include:

1. Worship programs.
2. Lesson Units for Church School Classes.
3. Program units for expanded sessions or Christian Endeavor Societies.
4. Missionary units for Triangle Clubs, Mission Study Classes, Church Schools of Missions.
5. Recreation Programs.

As leaders of Intermediates you will be interested in all of these materials. You will wish to become acquainted with this material for the Intermediate. Perhaps you are most interested in the missionary units. The first year's theme is "Pioneering with Jesus on World Trails." We will have an opportunity through the use of these materials to review the work of Disciples of Christ in an expanding program beginning in our own homeland and extending around the world. The titles for each month's study from October to September are as follows:

Early Christian Pioneers.

Pioneers of the Disciples of Christ.

Extending the Kingdom.

Telling the Story of Jesus on World Trails.

Pioneering with the Great Teacher on World Trails.

Pioneering with the Great Physician on World Trails.

Pioneering in Service on World Trails.

Path-Breakers for World Peace.

Playing Square on the Trail.

Fellow-Pioneers on the Trail.

The Way of the Cross on World Trails.

You will be receiving announcement later regarding the new Intermediate program, but we are suggesting that you place your order now and we will mail this book to you as soon as it comes from the press.

As preparation in the use of these new materials we are recommending that all of our adult counselors of Triangle Clubs read Kerschner, *The Missionary Education of Intermediates*. The book will help leaders in many of the problems and questions which young people are asking and will also assist them in understanding the various methods of approach in a study of world missions. This book may be ordered from The United Christian Missionary Society, Missions Building, Indianapolis, Indiana. It sells for \$1.00.



# Devotional Study for Missionary Societies

SEPTEMBER

## The Appeal to the Great Spirit

**Twenty-Third Psalm.**—Repeated in concert.

**The Lord's Prayer.**—

**Hymn.**—*Savior Like a Shepherd Lead Us.*

**Scripture.**—(Read by leader) *An Indian Translation of the Twenty-Third Psalm.*

*The Great Father above is a Shepherd Chief. I am his, and with him I want not. He throws out to me a rope and the name of the rope is Love, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.*

*Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.*

*Some time, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in [there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterward he gives me a staff to lean on.*

*He spreads a table before me with all kinds of food. He puts his hands upon my head, and all the "tired" is gone. My cup he fills till it runs over.*

*What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.*

WITH this beautiful Indian translation of the Twenty-Third Psalm for our scripture reading I want to couple the saying of Jesus, *I am the good shepherd; a good shepherd lays down his own life for the sheep.*

A justly famous work of art pictures the American Indian sitting on his horse, facing the far horizon, his body alert and powerful, arms stretched outward and upward in appeal and face uplifted in supplication and longing. It is called *The Appeal to the Great Spirit* and well expresses the outreaching desire of the American Indian who has ever been a religious being, living in a mystic land. Before he had learned of the true God he worshiped, and in some tribes there was belief in one Great Spirit. "He lived and moved and had his being in the sanctuary of the hills, the high altar stairs of the mountains, the sublime silences of the stately pines. The enchanted mesa was his place of prayer. On the wide, extended plain, rolling green with grass he listened for the wings of the spirit." In the phenomena of nature he found the answer to his longings and the exalted ex-

pression of his own fervor of soul. He communed with the blue sky, with rivers and lakes, the moon and wild animals. The stars seemed to be the eyes of the gods watching over him and the Milky Way held messages of departed warriors for him. The thunder was the call of the "Great Mystery" to him. The Northern Lights were "Spirit Fires" and before them he stood in reverence. He had sacraments for the seasons and for every occasion of life.

Since he is naturally a religious being he happily embraced the idea of one Great God and his son, Jesus. He quickly understands and appreciates Bible history. The Navajo tribe who are a shepherd peo-



The Appeal to the Great Spirit

ple, watching their flocks on the vast stretches of silent desert have a hero similar to David and many songs that are like the Psalms. They sing of thankfulness for the grain, the mountains, the clear water, the hogan (home) and the herds. The life they live is similar to the times of Abraham. The Twenty-Third Psalm meets ready response in the Indian soul even as in yours and mine. The lovely translation which we have from the Indian reveals his own deep understanding and appreciation of the Shepherd Psalm. We need renewed understanding of and faith in this Shepherd. We need this Shepherd to lead us along life's way. We need the support of his presence and his strength. We need the Master's assuring word, "I am the good shepherd; a good shepherd lays down his own life for the sheep." And then I think we need to remember that it is our responsibility to share this shepherd with those who do not yet know him or who have an incomplete interpretation of him.

In the coming days may we learn to

appeal to him more often and to trust and love him more worthily. May I share with you this Indian prayer:

*Upon the mountain top alone I stand  
To Manitou, great Spirit, I pray, and in  
silence bring my daily wants to him.  
To me, he listens, he grants all my re-  
quests.*

*Abundance and happiness shall be in my  
tepee, for Manitou, the great Spirit  
hears. (Translated by William  
Brewster Humphrey.)*

**Prayer.**—That we may know and love the Father better, that our lives may be patterned after the Son, that we may willingly accept his guidance in all things.

**Hymn.**—*All the Way My Savior Leads Me, or Jesus Calls Us.*

EDITH EBERLE.

## Do You Know That—

FULLY 12,000 Indians joined the colors in the World War, 85 per cent of them being volunteers?

The Indians bought 25 million dollars worth of Government Bonds during the World War and one million dollars worth of Thrift Stamps.

Hopi Indians used to serve as runners for the Indian Agency and could make the round trip from the Agency to the nearest telegraph station, 160 miles, in 48 hours, an average of four miles an hour! When they reached home they could go right to work, not needing any time off from regular work to rest.

Indians of the southwest used to carry fresh fish from the Pacific Coast to the Catholic priests in New Mexico, carrying it in relays but so quickly transported that even in that hot region the fish was still fresh!

The salutation of the Crow Indians is, "May your moccasins make tracks in many snows?"

Vice-President Curtis, at the age of sixteen, returned to the home reservation with the boyish determination to stay! It would have meant the "return to the blanket" but his old Indian grandmother refused to let him remain and with what seemed almost like cruelty to the homesick lad she forced him to return to school, and thus he went on into the career with which we are familiar.

A Seneca Indian on the staff of General Grant during the Civil War taught the men of his company how to walk properly so that long forced marches would not tire them! He first ordered the men to toe in and march ahead. After a rest he told them to walk with the feet pointed straight ahead.

Sherman Coolidge, a full-blood Indian, is Canon of the Cathedral of Denver?

The migrations of Indians from Asia may have begun as much as 20,000 years ago?

The custom of the Indian man going ahead of his wife on the trail grew out of the fact that grave dangers waited along the trail and the man went ahead, weapons in hand, to protect his woman?

And the women carried the burdens so that the men would have their hands free to handle the weapons.

The Indian population today is 355,000? Contrary to popular belief the Indians are not a "vanishing race" but their number is increasing.

The Indians of the country are divided into 193 tribes and 58 language groups? They live on 200 reservations in 26 states. Total land owned by them equals the area of the New England States and New York.

The birth rate among Indians is 50 per cent above the birth rate of whites?

The United States government is spending \$20,000,000 a year on dependent Indians?

Indian babies die twice as fast as white babies?

Indians die from tuberculosis seven times as fast as white people?

The Five Civilized Tribes were slaveholders before the Civil War, owning their slaves in the same manner as the whites? When the slaves were freed many of these free Negroes continued to live among the Indians. It has been estimated that 10 per cent of the Indian population of Oklahoma today is made up of these Negroes.

In one sense the Indian is a "vanishing race"—Indian blood is rapidly spreading out through intermarriage? The Indian will vanish, "not by extinction but by dilution."

## Echoes From Everywhere

### Last Year In Congo

WE ARE indebted to Charles P. Hedges of Monieka, Africa, for the statistical report of evangelistic activities in our Congo field; which will prove of interest to the many friends of that work:

STATIONS	EVANGELISTS	BAPTISMS	MEMBERSHIP	OFFERINGS
Bolenge	479	966	9,451	Frs 46,895.45
Lotumbe	314	1,300	15,439	35,920.00
Monieka	141	2,197	7,286	27,545.00
Mondombe	62	278	3,270	6,046.25
Wema	21	50	572	4,747.40
Coquilhatville	13	47	250	3,500.00
TOTALS	1,030	4,838	36,268	Frs 124,650.10

### Woman's Conference In Mungeli

The Chattisgarh Bible Woman's Conference was held in Mungeli during the first week of April. This is the fourth conference that has been held and was the largest we have ever had. Five of the six missionaries working in this district were represented. Ninety Indian women and sixteen missionaries were in attendance. The women were enthusiastic and all felt that they had received much help and inspiration for their work. The five days closed with a consecration service which was a fitting climax.

JENNIE V. FLEMING.

Mungeli, India.

### Fruits of a Country Trip

In May, Miss Cantrell, Miss Amada Jasso, and Francisco Velázquez, one of our preachers, went on a country trip to a place in the state of Zacatecas called Huanusco, where no workers had been for five years. Meetings were held in which great interest was shown. Some people who were formerly not favorable to the gospel message went to hear for themselves and to find out what the gospel is, wanting to leave the error in which they find themselves. There were eighteen confessions and one baptism. Miss Jasso, who was already known to these people, expects to return later in the summer, if possible. Meanwhile, it is hoped that some other worker can leave his own field long enough to make the trip, which is not an easy one. It means going three or four

hours in automobile from here, staying all night in a very fanatical little town of this state, and then traveling fourteen hours on burro. Would you enjoy that under an exceedingly hot May sun? The place I speak of was one the Presbyterians used to visit years ago, and we are glad to see evidences yet of the work they did. "The harvest, indeed, is plenteous, but the laborers are few."

ELMA C. IRELAN.

Agua Calientes, Mexico.

### Need for More Workers

Our mission is responsible for the evangelization of the entire republic of Paraguay and three of the northerly provinces of Argentina, as well as the school and church work in the city of Buenos Aires. Thus far we have not been able to start any work at all in the Argentine provinces and we have nothing outside the city of Asunción in Paraguay. The need for more workers is well shown by the following letter received from a young man whom the Mortons admitted to our school in Asunción a few years ago. He is now a stalwart man and feels the need of the gospel for his own home town and other centers that have no sort of Christian work.

"I wish you success in your work of evangelization, and my soul is troubled that there is not here in Northern Argentina an evangelical mission, for the morality of the district is very low, perhaps as in many other places. It is not pos-

## In Memoriam

Mrs. Nettie C. Kelton, April 29, 1932, Temple, Texas. Active member First Christian Church and Woman's Council. Age 83. Interment at Dallas, Texas.

Mrs. Fannie Anderson, May 4, 1932, Bagley, Iowa. Active member of church and missionary society.

Mrs. Sammie Holloway, March 16, 1932, Hopkinsville, Kentucky. Faithful member of church and missionary society.

Mrs. Edith Pierson, June 20, 1932, Richmond, Indiana. Faithful member of Lynn Christian Church.

Mrs. Jennie Whittier, Richmond, Indiana. Active member of Lynn Christian Church.

Mrs. Baxter Golightly, (Alice Fullerton) June 23, 1932, Bay City, Texas. Widow of Baxter Golightly who preached for many years in Texas and died in 1919.

Mrs. Maud M. Vogel, widow of Peter Vogel, pioneer preacher, November 11, 1931, Somerset, Pennsylvania. Charter member of missionary society and subscriber to *Missionary Tidings* from first number, also WORLD CALL. Deeply interested in missionary work. Age 86.

sible to think of the conditions here without great sadness of heart."

HUGH J. WILLIAMS.

Ithaca, New York.

### Learned Not Only English But the Gospel

While I was in the hospital here in Wuhu I received a letter from Y. Tamano, who was the Japanese vice-consul here. A year ago I was teaching him English in return for his teaching the Academy boys Japanese. I quote from his letter: "I am very happy to let you know that I was on this day baptized by a Japanese

## Hidden Answers

1. How many missionaries have been told to come home?
2. Who first used rubber?
3. Under what circumstances was the "Lighthouse prayer" first uttered?
4. What might a church do to aid employment?
5. Where will the next convention be held?
6. How many Churches of Christ in that city?
7. What organization of the U. C. M. S. is now the church-saver?
8. What service does Gintling College render?



preacher before Japanese Christians. I am leaving for Tokyo in a week or so. I am glad to start for Japan in this new life, wearing Christ. I thank you that you have led me hitherto to walk his way and pray you will lead me farther. I feel especially so because my life in Tokyo shall meet many troubles because of different reasons. But now shall I be happy if I can sacrifice myself in the name of Christ for peace and love. I cannot forget you because you are my first Christian friend and leader, so please remember in prayer when I have gone to Tokyo."

Just think of what this means: baptized in Shanghai, a city torn by war and hatred, returning to the capital of his own country, the aggressor, to sacrifice himself in the name of Christ, for peace and love. I rejoice that I had some part in leading him to that high, difficult road.

STELLA TREMAINE.

Wuhu, China.

#### Bound in Superstition and Ignorance

Yesterday a man came to the dispensary in Damoh. He had trudged many a mile, with his blanket and a few things tied in a square of cloth, and these slung over his shoulder. He had a bad case of itch, of long standing and infected. His hands were badly swollen and dirty beyond belief. There emanated from his person a fair proportion of the sixty-six distinct stinks of the Orient. I ordered a good soak in a warm disinfecting solution.

Presently I heard the nurse calling someone. I looked out to see this man sitting at a distance from the hospital, under one of our big shade trees. The nurse was calling him to come get his treatment. "No, sir," he replied, "I am not going to put my hands in hot water. I did once and know how it hurts. Never again for me." And nothing we could

say or do could move him to let us clean up his hands, without which I felt that all the medicine in the world would not avail a cure.

Beneath the laugh I had at his queer ways and the funny things he said in that inimical village language, there was a heartache for him because of his bondage in the superstition and ignorance that would not let him be healed.

LETA MAY BROWN.

Damoh, India.

#### Institutes For 110 Evangelists

For the 110 evangelists, Mr. Cobble and I held seven institutes, ending every one with a pay day. They got three months back pay and three advance. We were in these institutes from Thanksgiving till Christmas and after New Year's until February 11. We spoke twice a day at every institute, or four speeches for each. It was Mr. Cobble's first attempt at public speaking in Lonkundo, seven months after his arrival at Monieka. The people marveled at his progress in Lonkundo. They said, "When he came he couldn't understand us or we him, and how soon he has learned!" And some have congratulated me as his language teacher. He has passed his first year's language examination and his examiner said he could even pass the second year with good marks.

CHARLES P. HEDGES.

Monieka, Africa.

#### Putting the Gospel Into Daily Practice

The young man who graduated from the Union Seminary in Mexico City last fall came to us before Pentecost and held special meetings, which were very good, indeed. There were a number of confessions of faith in Christ, and our pastor baptized a number of people that week. The sermons, however, were directed rather to the strengthening of the spiritual life

of those already Christians. For, even as we labor, our hearts are at times made very sad by some who seemed to be won, but who prove unfaithful or weak. We are living nearer to the sort of things the apostles had to write about in their letters than you folks in the States. Those who confess Christ in the churches at home usually understand, the older people at least, what the step implies. Just now I am recalling the shining faces of an elderly couple that recently came into the church, but the pastor had to see to it that they were legally married! Pray that our pastors and evangelists and Bible school teachers may have more and more wisdom in getting those who hear them to put into daily practice the lessons taught.

ELMA C. IRELAN.

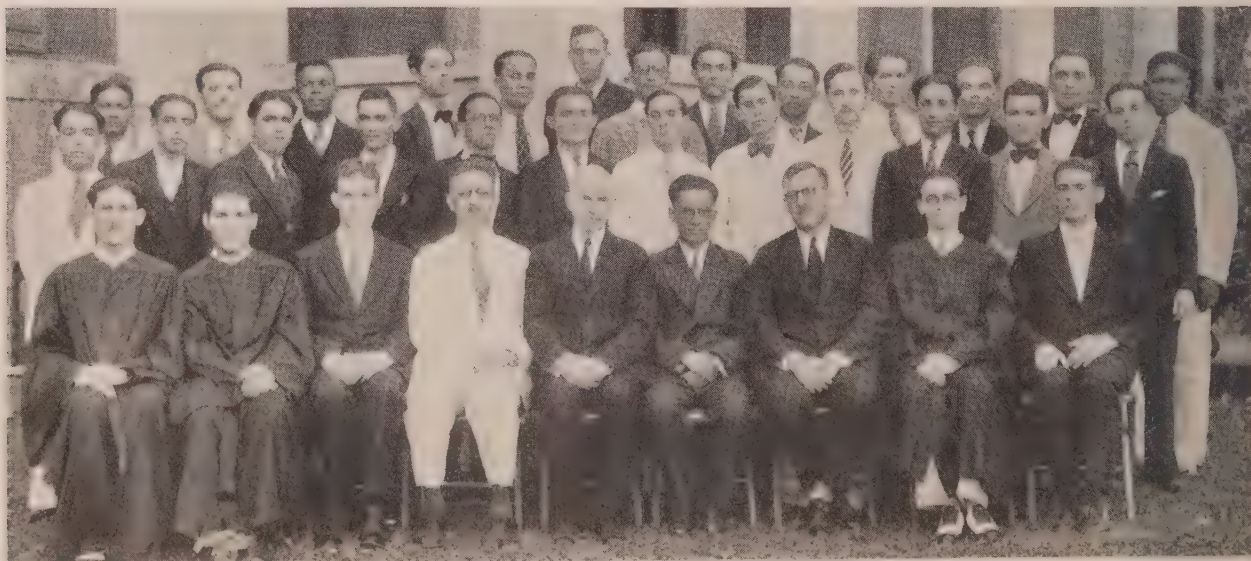
Aguascalientes, Mexico.

#### Snakes Out of Rags

Recently, I heard a saying that was new to me. The Indians have many proverbs. As we were returning from work on the special day when Hindus were offering animal sacrifices, especially goats, to the bloodthirsty goddess, Kali, the Bible women spoke about hearing several non-Christians saying that the government was offering sacrifices. I replied that Indian officials who are Hindus, such as Damoh's highest official, would no doubt follow the rites of their religion but that Christians were not offering sacrifices to the idol. Rajji bai said that the Hindus were saying that Christian officials also were doing so. I remarked that such is impossible and that this was only one of many, many false rumors about Christians; that many things are said which are not true. The driver of my car, a Hindu, said, "Ji han, log chindi se samp banate hain," that is, "Yes, people make snakes out of rags." A very expressive saying.

ANN MULLIN.

Damoh, India.



Students and faculty Evangelical Seminary, Rio Piedras, Puerto Rico. Our representative on the faculty, C. Manly Morton, fourth from left, front row, with President McAllister at his left

# Station UCMS Broadcasting

UNDAUNTED by the depression were several young couples whose marriages in the month of June are of interest to our readers. In the chapel of our Japanese church in Los Angeles, beautifully decorated for the occasion, occurred the marriage of Charles Severin, director of young people's work among the Japanese, to Miss Ruth Price of El Centro on June 18. They met as students at California Christian College and planned their lives for Christian service. The ceremony was conducted by Shirley R. Shaw of Ontario, assisted by K. Unoura, pastor of the Japanese Church.

W. R. Warren, former editor of *WORLD CALL*, officiated at the marriage of his daughter, Julia Catherine, to Louis Adams Harlan at the home of her brother in Webster Groves, Missouri, June 18. Mr. Harlan is principal of the Junior high school in Maplewood, Missouri, in which school Miss Julia has taught since her return from China a year ago. Mrs. Harlan was graduated from Shortridge High School, Indianapolis, and Bethany College, West Virginia, and taught for three years in Ginling College, Nanking, China. Mr. Harlan is a graduate of the University of Missouri.

Also on June 18, Miss Mary Genevieve Hoover became the bride of Malcolm Simmons Davidson. The wedding took place at the bride's home in Indianapolis, her father, Guy I. Hoover, general secretary of the Indiana Missionary Society, officiating. Mr. and Mrs. Davidson will make their home in Chicago.

The fraternal delegates to the Conference of Churches of Christ in Great Britain this year are Mr. and Mrs. Graham Frank of Dallas, Texas. They will return in time for the International Convention, which body Mr. Frank has served as general secretary since its organization.

July 1 saw the definite severing of the official ties which bound Mr. and Mrs. Jesse Bader to the United Society, when Mr. Bader started for his new office in New York and Mrs. Bader left for Atchison, Kansas, to spend a time with relatives and friends before joining Mr. Bader in a vacation period at a northern lake. Our best wishes go with them in their new relationships.

That the great work of evangelism as related to the United Society may not be neglected in the interim pending the election of a successor to Jesse M. Bader, I. J. Cahill, executive vice-president of the society, will carry the duties incident to this department. His long experience as state secretary of Ohio and as a pastor, well fit him for this task.

When Miss Adaline Bucher went from the circulation department of *WORLD CALL* to Nanking, China, as assistant to Edwin Marx, secretary of the China Mission, she expected to stay for from three to five years in that capacity. But when C. M. Yocum was in China working with the Mission in an effort to make readjustments in line with the greatly reduced budget, Miss Bucher unselfishly offered to resign, thinking to help solve the problem that far. About the same time came an offer to Miss Bucher to become private secretary to Mrs. Pearl Buck, who recently received the Pulitzer Prize for the best American novel, *The Good Earth*. Miss Bucher sailed from China with Mrs. Buck, July 4, and will spend a year in this country, returning to China at that time. Mrs. Buck is the daughter of missionaries and her husband is a missionary, teaching in the University of Nanking. While in this country Mrs. Buck will look after the production of *The Good Earth* as a motion picture.

While in China Miss Bucher, in addition to her secretarial duties, made a fine contribution as a helper among the girls in our girls' school in Nanking and in the Drum Tower Church.

Recent missionary visitors at headquarters were Miss Minnie Vautrin, returning this summer to her work in Ginling College, Nanking, China, and Mr. and Mrs. F. E. Harnar, recently returned from service at Bilaspur, India.

Because of ill health J. N. Ervin, head of Jarvis College, Hawkins, Texas, has been granted a leave of absence. Beginning with nothing, President Ervin has in sixteen years brought the school to accredited junior college recognition. Last year the college graduated twenty-seven students. Notwithstanding the fire which last year destroyed one of the buildings and took the life of one student, the school reports all bills paid on running expenses and improvements.

It is with deep regret that the resignation of Miss Tessie Williams as a missionary to Congo, is accepted. Miss Williams literally wore herself out in her service as a nurse in the heart of Africa. For several years she has been at her home in California struggling to regain her health. While unable to return to Africa at this time, she is anxious to get into public health work in this country, that she may help suffering humanity here and at the same time do her bit toward sending others to her beloved Africa.

A new member on the executive committee of the United Society is Willard M. Wickizer, pastor of our church at Maryville, Missouri, succeeding Melvyn R. Thompson who, by his removal to Indian-

apolis, where he is pastor of the Northwood Church, automatically ceases to be a representative from Missouri. Mr. Wickizer comes to this post with a background of service not only as a pastor but as a former member of the field staff of the department of religious education and as an official surveyor of that work and later of *WORLD CALL*. His wide experience will be of great value in this new position of great responsibility.

The many friends of Miss Mary Kelly, retired missionary from China, will regret to hear that she has had the misfortune to break a hip bone. Broken bones seem almost a habit with Miss Kelly, as she has had several such experiences, first in China and then in this country, but her letter telling of this accident carries never a word of complaint. With her mother she is living at Federal Court No. 7, 264 North Garfield Avenue, Pasadena, California.

Our retiring editor cleared up her desk and stole away without so much as a goodbye to anybody. We felt the same way about it. Good-bye is a difficult word to say after years of pleasant association. Mrs. Bunch left the city July 1, driving to Johnson City, Tennessee, to visit a sister, Mrs. F. D. Hannah, where she was joined by another sister, Mrs. John Paul Pack and Mr. Pack. Mr. Pack has just completed some work in Yale University and becomes pastor of the church in Tucson, Arizona, September 1. The White family had a reunion in Memphis, Tennessee, Sunday, July 9, when the father, Walter M. White, celebrated his 45th anniversary as a preacher of the gospel. The service was crowned by the confession of his nine-year-old grandson, Walter White Hannah.

We learn that Mrs. I. N. Metcalf (Mary Campbell), after a short visit with her mother in Seattle, Washington, is at home at 713 Pearl Street, Benton Harbor, Michigan, having taken over all the duties pertaining to a minister's wife in home and church. Mr. Metcalf will continue his studies in Chicago University while preaching for the Benton Harbor church on Sundays.

A recent wedding was that of Dr. W. M. Forrest of the Bible Chair of the University of Virginia, to Miss Anne Pendleton of Cuckoo, Virginia. Dr. Forrest served for several years as a missionary in India under the Christian Woman's Board of Missions. The Bible Chair work is supported by the John B. Carey Bible Chair Fund, which was also under the direction of the C. W. B. M.



# Course of Study on the American Indian

## For Adults

**FACING THE FUTURE IN INDIAN MISSIONS**  
Part I. A Social Outlook on Indian Missions, by Lewis Meriam, technical director, Survey of Indian Affairs, Institute for Government Research, Brookings Institution.

Part II. The Church and the Indian, by George W. Hinman, formerly director of Survey of Indian Work, American Missionary Association. An interesting and thought-provoking study of the varied work and the vital problems of Christian missions among the Indians by two outstanding authorities. Cloth, \$1.00; paper, 60 cents.

Leader's Manual to accompany *Facing the Future in Indian Missions*, by Elizabeth Mann Clark, missionary to the Indians. Paper, 25 cents.

## For Young People

**INDIAN AMERICANS**, by Winifred Hulbert, author of *West Indian Treasures*, etc. An expression of the thought and aspirations of the young Indians of many tribes. Written as the result of extensive travel for the purpose of gathering material for this volume. Cloth, \$1.00; paper, 60 cents.

Leader's Manual to accompany *Indian Americans*, by Frederic L. Fay, director of Religious Education, Reformed Church, Bronxville, New York. Paper, 50 cents.

## For Intermediates

**THREE ARROWS: THE YOUNG BUFFALO HUNTER**, by E. Ryerson Young. A reading book of thrilling interest based on conditions in the early days of Indian missions. Cloth, \$1.00; paper, 75 cents.

**FRIENDSHIP FIRES**, by Winifred Hulbert. A course for leaders of Intermediate groups. Paper, 35 cents.

**THE INDIAN "HOW" BOOK**, by Arthur Parker. \$2.50.

## For Juniors

**MANY MOONS AGO AND NOW**, by Katharine Gladfelter, author of *Under the North Star*. Contains stories, lesson plans and suggestions for activities. Cloth, \$1.00; paper, 75 cents.

## For Primary Children

**CHILDREN OF THE GREAT SPIRIT**, by Florence C. Means, author of *Black Tents*, etc., and Frances Somers Riggs, specialist in Primary work. Contains stories, lesson plans, and suggestions for worship and activities. Cloth, \$1.00; paper, 75 cents.

**INDIAN PLAYMATES OF NAVAJO LAND**, by Ethel M. Baader. An excellent course on one of the most important Indian tribes. Cloth, 75 cents.

## Supplemental Material

**TEACHING PICTURES ON THE AMERICAN INDIAN**, eight pictures 11 x 14. 50 cents.

**INDIANS OF THE SOUTHWEST PICTURE SHEET**. 25 cents.

**AMERICAN INDIAN PICTURE SHEET**. 25 cents.

## Maps

**NORTH AMERICAN PICTURE MAP**, to be colored by the children. 50 cents.

**AMERICAN INDIAN INSERT SHEET**, for same to be used by groups studying the American Indian. 10 cents.

## Plays

**THE HOGAN BENEATH THE SUNRISE**, by Winifred Hulbert. A dramatic sketch showing the difficulties confronting educated American Indian girls when they return to their homes. Three women. About fifteen minutes. 25 cents.

**INDIAN FRIENDSHIP**, by Winifred Hulbert. A short play in two scenes showing the influence of the church in helping young American Indians and the opportunities for friendship with them. Should be produced by high school young people. Four girls, five boys. About thirty minutes. 25 cents.

**TWO THOUSAND MILES FOR A BOOK**, by Helen L. Wilcox. The story of the Nez Percé Indians who traveled from the Northwest to St. Louis seeking the White Man's Book of Heaven. Thirty or more characters. Twenty-five speaking parts. About one hour and a half. 25 cents.

**WHERE THE TRAILS CROSS**, by Anne Charlotte Darlington. A one-act play of Navajo life showing the influence of a mission school. Especially good for production by young people. Three women, two men, one boy. About ten minutes. 15 cents.

**THE OLD ORDER CHANGETH**, by Louise Grether. Order from Woman's Missionary Society, Reformed Church in the United States, 2969 West 25th Street, Cleveland, Ohio. Price, 10 cents; 10 for \$1.00.

## Disciples of Christ at Work Among the Indians

**SURVEY OF SERVICE**, Chapter IX.

**TRAILS OF DISCOVERY AMONG THE AMERICAN INDIANS**, by Demoss (out of print).

**LEAFLETS** (those starred (\*) on our work). Set of seven written for use of adult organizations—September to November, 1932. 30 cents.

**RED MEN IN THE UNITED STATES**  
**MISSIONARY ANNALS**

**AROUND THE LODGE FIRE**

**\*OUR YAKIMA INDIAN WORK**

**\*WE GO A-VISITING**

**SUNRISE FOR THE AMERICAN INDIAN**  
**VISITING HASKELL**

Set of eight written for young people

18 to 24 years of age and to be used by the circles in the fall of 1932. Price 30c.

**GIFTS WE BRING: A GIRL WHO SHARED HERSELF**—(Ruth Muskrat Bronson); \*Sharing With Yakima Youth; \*The Festival of the Roots; The Indian as I Know Him; The Visit of Red Fox; What Would You Do?; Friends at Haskell (two letters).

Set of seven leaflets, prepared for 13 to 17-year-old young people, to be used by Hi-Tri Clubs in fall of 1932. Price 30c.

**THE INDIAN AS I KNOW HIM; A Race of Designers; Sequoyah**—(The Story of an Indian Lad); The Visit of Red Fox; \*A Glimpse of White Swan Mission; \*We Go Visiting; What Would You Do?; Friends at Haskell (two letters).

## "World Call" Articles on the American Indian

1920, July, p. 27—Our First American Indian Mission. Historic interest—announcement of plans.

1921, May, p. 58—Yakima Indian Christian Mission.

1922, May, p. 17—A Mission to the Yakimas.

Dec., p. 12—The Indian.

June, p. 46—Two Thousand Miles for a Book.\*

1925, Feb., p. 37—Finding Christ for the Red Men.\*

Apr., p. 35—Providing the Leaven.

Aug., p. 57—New Jewels for His Crown.

Nov., p. 42—Widening Influence of the White Swan Indian Mission.

1927, Jan., p. 37—On an Indian Reservation.\* (Canada.)

Feb., p. 52—Appreciation of Indian Work.

June, p. 39—Dedication at White Swan.

1928, Sept., p. 6—You Really Should Visit the Yakima Mission.

Dec., p. 28—Good News from Yakima.

1930, Apr., p. 19—An All Indian Camp Fire Group.

1931, May, p. 19—Giving Our Hosts a Home.

Oct., p. 45—The Bices of White Swan.

## Reading Books on the North American Indian

**AMERICAN, THE LIFE STORY OF A GREAT INDIAN**, by Frank B. Linderman. This is the story of Plenty-Coups, Chief of the Crows, who before his recent death was called the greatest living Indian chief, told by an author who lived among the Indians more than forty years. Price \$3.50.

**WOMEN OF TRAIL AND WIGWAM**, by Flora Warren Seymour, contains sketches of Indian women who have made names for themselves in history and literature. These are interesting reading and valuable for programs. Paper, \$1.00.

**WE MUST MARCH**, by Honore Willie Morrow, tells the story of Marcus Whitman and his bride in their work among Northwestern Indians. Price, \$2.00. Special Edition, 75 cents.

**A CANDLE IN THE MIST**, by Florence Crannell Means, is a pioneer story of highest order. It is a novel full of breathless incidents but portraying the courageous and religious spirit of the stalwart men and women who pushed the frontiers far to the west. \$2.00.

**RED MEN ON THE BIGHORN**, by Coe Hayne, is the life story of Plenty Crows (John Frost), and the Crow Indian pastor in Montana. The account of this Indian's terrible vow to avenge his father's death and the later Christian influences which altered his life purpose, furnishes a character-building story of victory through Christ. Price, \$1.00.

### Magazines

**THE MISSIONARY REVIEW OF THE WORLD**, carries much Indian material, stories, news items, suggestions for leaders of program meetings. It is devoting the July, 1932, issue to the subject of the original Americans—picturesque, brave, intelligent and high-minded; but in the past too often abused, misguided, cheated, neglected. It will contain a remarkably informing, stimulating and delightful list of articles, illustrated with photographs and maps. Here are some of them:

**OUR PREDECESSOR, THE INDIAN**, by Bishop Hugh L. Burleson.

**AMERICAN INDIAN ROMANCE AND REALITY**, By Ataloa (Chickasaw).

**THE AMERICAN INDIAN—PAGAN AND CHRISTIAN**, by Richard H. Harper.

**THE INDIAN PROBLEM APPROACHES SOLUTION**, by Dr. Ray Lyman Wilbur.

**ARE MISSIONS TO INDIANS EFFECTIVE?** by Henry Roe Cloud (Winnebago).

**TWICE-BORN INDIANS I HAVE KNOWN**, by Bruce Kinney.

**RELIGIOUS EDUCATION FOR INDIAN YOUTH**, by Floyd O. Burnett.

**AN INDIAN VIEW OF MISSIONS TO INDIANS**, by David Owl (Cherokee).

**INDIAN MISSIONARIES TO INDIANS**, by Mary M. Crawford.

**WHERE ARE THE UNEVANGELIZED INDIANS?** by G. E. E. Lindquist.

**WHAT TO READ ON THE AMERICAN INDIAN**, by May Huston.

**SOME INDIAN CHRISTIAN LEADERS**, by George D. Logie.

**THROUGH THE EYES OF A YOUNG INDIAN**, by Cyril C. Rouillard (Sioux).

You will regret it if you miss this July number of *The Review*. Single copies 25c. Order through the United Christian Missionary Society.

**PROGRESSIVE EDUCATION**, February, 1932. Devoted entirely to Indian materials.

**SCHOOL ARTS**, March, 1931. Devoted entirely to Indians, fine pictures and splendid articles.

**ATLANTIC MONTHLY**, December, 1929. November, 1930, December, 1931. Eugenie Courtright. Stories from Indian Boarding Schools.

**INDIAN TRUTH**, published regularly by Indian Rights Association, 995 Drexel Building, Philadelphia, Pennsylvania.

**GOOD HOUSEKEEPING**, February, March and May, 1929. Articles by Vera Connolly. Several numbers during 1930 and 1931 carry Indian Legends of Old Mexico, by Idella Purnell and John M. Weatherwax.

Reprint of story, "Ramona Comes Home," by Dorothy Cate, The Woman's Press, July, 1930. Address: The Woman's Press, 600 Lexington Avenue, New York City.

### Pamphlets (Free)

Department of Interior, Bureau of Indian Affairs, Washington, D. C. Government bulletins:

A BIBLIOGRAPHY OF INDIAN STORIES FOR YOUNG PEOPLE, Bulletin No. 13, 1929.

EDUCATION OF THE INDIANS, Bulletin No. 9.

INDIAN MISSIONS OF THE UNITED STATES, Bulletin No. 8, 1928.

INDIAN LIFE—THE PAST—THE PRESENT, Bulletin No. 22, 1927.

INDIAN ART AND INDUSTRIES, Bulletin No. 4, 1927.

National Board, Y. W. C. A., 600 Lexington Avenue, New York City. Pamphlets from Indian Department.

Council of Women for Home Missions, 105 East 22nd Street, New York City. Indian material.

### Pictures

Portfolio of 12 portraits of Blackfeet Indians of Glacier National Park, attractively mounted and very colorful and lovely. \$1.00 for the set of 12, Great Northern Railway, St. Paul, Minnesota.

### Books for Reference

(Found in Public Libraries)

**THE RED MAN IN THE UNITED STATES**, by G. E. W. Lindquist; Doubleday, Doran, and Company, Garden City, New York. \$3.50. Sympathetic and understanding study of the Indians.

**THE INDIAN HOW BOOK**, by Parker; Doubleday, Doran and Company. \$2.50. Tells how the Indians do various things, rich in source material.

**STORY OF THE RED MEN**, by Seymour; Longmans, Green and Company. \$5.00.

Splendid history, helpful and sympathetic in treatment.

**THE INDIANS' BOOK**, by Natalie Curtis; Harper and Brothers, New York, New York. \$7.50. Indian legends, songs, etc., collected directly from the Indians.

**THE VANISHING RACE**, by Dixon; Doubleday, Page and Company, Garden City, New York. The story of a great Indian gathering, speeches of chiefs, stories and lovely pictures.

**RHYTHM OF THE RED MEN**, by Julia M. Buttree. Ceremony, dance, song, arts, etc.

**FROM THE DEEP WOODS TO CIVILIZATION**, by Eastman, a Sioux Indian. Story of his life as an Indian, his father, education, etc. Good reading book.

**THE AMERICAN INDIAN**, by Paul Radin; Boni and Liveright, New York City. \$5.00.

**SKUNNY WUNDY AND OTHER INDIAN FOLK TALES**, by Arthur C. Parker; Doubleday, Doran and Company, Garden City, New York. \$3.00.

**TOTEM TALES**—Indian legends for children by one who spent 16 years studying Indian lore. \$1.00.

**THE JESUS ROAD AND THE RED MAN**, by Lindquist, is a series of Bible studies, first prepared for groups at Haskell Indian Institute. Plentiful illustrations from Indian customs, an illuminating commentary on Indian life. Good for reading or for source material for devotional talks. \$1.50.

### Bibliography

(Recommended by a missionary to the Indians. Prices not known.)

**THE RED MAN IN THE NEW WORLD DRAMA**—Wise.

**FINDING THE WORTHWHILE IN THE SOUTHWEST**—Saunders.

**THE INDIAN DISPOSSESSED**—Humphrey.

**MY PEOPLE OF THE PLAINS**—Bishop Talbot.

**LIFE AND LABORS OF BISHOP HARE**—W. A. DeWolf Howe.

**THE INDIAN AND HIS PROBLEMS**—Leupp.

**MY FRIEND THE INDIAN**—Major McLaughlin.

**THE AMERICAN INDIAN**—Verrill.

**THE HANDBOOK OF AMERICAN INDIANS**—Government—Two volumes.

**THE PROBLEM OF INDIAN ADMINISTRATION**—Meriam and Committee—Brookings Institute.

**LAND OF THE DELIGHT MAKERS**—George Wharton James.

**DESERT DRUMS** and other books by Leo Crane.

**INDIANS AND PIONEERS** and other books by Grant Foreman.

**TORCHLIGHTS TO THE CHEROKEES**—Robert Sparks Walker.



# Helps for Leaders of Junior Groups

**J**UNIOR groups in August? Certainly! There are many ways of making the meetings interesting and worthwhile. Suggestions for the meetings are found in the "Junior World" for August 7. There are also other stories and articles in the same magazine. Those leaders who are using "The American Family Tree" will find the material in Lesson II the appropriate thing to use with the missionary session. Those who are following the study of the Internado at Aguascalientes, Mexico, will find a new story in "Junior World" and those who would like to study it, but who have not used it to date should write in for the free material on it.—Grace W. McGavran.

## Program Helps for Junior Meetings

### August 14—A Junior Is Kind

**T**HIS second meeting in the month (the first meeting is always provided for in the program suggestions the month preceding) is the missionary meeting of the Christian Endeavor Society, and the material given for it is what will be used with the Mission Band. The subject of the meeting is the Negro in America and the work which our churches are carrying on among American Negroes. There is a story, "Climb Higher," in *Junior World* which is based on incidents in some of our Negro schools. Other incidents are woven into the story, so that it is not a "true" story in the sense of being an actual report of what happened, but it is true to the spirit of the incident referred to. In addition to the little article "Our Negro Schools," and the picture description "Three and Their Dog," the leader should have, if possible, access to the 1931 *Year Book of the Disciples of Christ*, and to *Survey of Service* for further information. The Intermediate leader may have a copy of *Trails of Discovery Among Negro Americans* which not only includes much source material on our own work but is a fine presentation of the contribution of the American Negro to American life.

The leader will notice the title of the meeting—A Junior Is Kind. That is the keynote of the practical outcome which may be derived from the meeting. Common kindness and courtesy toward the Negro maid, or worker-by-the-day, toward the man who mows the yard, toward the janitor at the church, toward Negro children and others who are in the community, will go a long way toward creating a right attitude toward the race as a whole.

In addition to common courtesy an inclination to have an open mind and an appreciative readiness to see the best in Negro contributions to our civilization are desired. It will be an immense help to have some records of Negro spirituals, or of songs sung by great Negro singers. If the children care to learn some spirituals they should have a reverent attitude toward them. Try to help them to visualize the circumstances under which they were often sung in slave days, and emphasize the simplicity and depth of religious feeling in them. "Not my father nor my brother, but it's me, O Lord, standing in the need of prayer," can be sung as feelingly by Juniors who realize that they

need help in being fair and kind and true, as by those who composed the song.

### August 21—A Junior Keeps His Temper

It used to be that when one admitted that one had a temper, and made a resolution to keep it, that one had done the most that could be expected. The finest type of temper control does not come in that way. Boys and girls today need to learn to think back into the real causes for losing their tempers, they need to be able to stop the river at its source, and to learn to control not the temper when it is let loose, but the smaller thing which works the release.

There is more than one way of losing one's temper. One may say sharp hasty things; one may destroy things or strike people; one may sulk; one may fail to do things; one may cause trouble between people. This refers of course only to those things where losing one's temper is a bad thing. To become "righteously indignant" and do something about it, is quite another question. Boys and girls may need to distinguish between just anger and losing one's temper. In this meeting if you can help the children think out some of these distinctions and then figure out the best way to avoid them your group may have met not only the problem of temper face to face but may have found out methods of self-control which will work equally well in other situations.

As a minor suggestion for the meeting it might be said that if the weather is hot, as it usually is at this time of year, a pitcher of lemonade may be a surprise feature of the meeting which will not cost very much for the three or four girls you take into your confidence, and will help along the idea of keeping things cool and comfortable.

### August 28—A Junior Can Be Trusted

This topic is one which comes right home to Juniors. The question of what to do when one is not being "supervised" is often a very real one in the life of a Junior. The ideal of trustworthiness is one which is worth working toward.

The treatment given this topic in the *Junior World* mentions several lines along which trustworthiness can be shown. There will be others of which boys and girls can think. It may be well to make a list of ways of being trustworthy with the heading somewhat as follows—A Junior can be trusted to (1)-----

(2)----- (3)----- and so on. Let the children put down specific things and individual things rather than abstract things and other than individual things. For instance: (1) To come straight home from school when Mother asks it. (2) To practice a full half-hour, if that is the time required. (3) To work out the day's problems in arithmetic without help. (4) To remember messages and to deliver them accurately. You can see that boys and girls will be much more interested in making such a list than in talking about "doing what Mother wishes," and "doing one's work in school," and other generalizations of the same type. If there is trouble getting the list started, suggest one of the above items and ask if there are others of the same sort. If the group is a cooperative one, children will not be afraid to list the things which they themselves find especially hard to do.

Following the making of such a list the songs suggested in *Junior World* will have much more point, and there can be a real feeling of the need of God's help in being trustworthy and of his pleasure and happiness when boys and girls reach the ideal more nearly each year.

Bible games and drills are suggested for the activity period. There is also the possibility of injecting the idea of trustworthiness into the completion of gifts planned for others, which may lead to a completion of unfinished activities along this line.

### September 4—"Dare to Be Brave"

Here again is one of the meeting topics based on a hymn. We have had several of them during these last few months. The story of Daniel is the one given in the *Junior World*. A study of the hymn is also given.

The meeting will precede, in most groups, the beginning of school. What are some chances for bravery in school life? For standing for the right? For leading toward what is finer and higher instead of following? What is harder, to play fair in games even if it loses points for your side, or to "get by" when you can, and help your side win? These and other questions will help make the discussion one of real interest.

Some groups may have interracial situations which can be discussed from this angle. Others may have problems of co-operation with very unpopular teachers. It takes courage to play fair with and work hard for a teacher who seems to lack all the finer qualities of appreciation for

boys and girls, and who is always suspicious, or who has favorites.

Bravery always appeals to the Junior. If you have source materials at hand with stories of brave men and women who have won recognition for such things in the past, you can use these in connection with the meeting. One book which has stories of heroic lives around the world is, *Open Windows*. You may already have it in your junior department library. If not, perhaps the librarian at the public library can help you.

### Books On the American Indian

THE Home Missions study for this year, 1932-1933, is the American Indian. There is, perhaps, no group of people in this country whom boys and girls find more interesting to study than these first Americans. But because many reading books for children and many of the historical stories of the settling of America deal with the conflict between Indian and white man, the feeling about Indians which is often found is not one that is helpful for the problem of the Indian of today. It is very essential, then, that children come to know the Indian boy and girl of this age and generation; that they begin to realize some of the great qualities of the Indian race and some of their artistic abilities; that they sense the need of the Indian for real friendship on the part of Christian people of our churches.

The Missionary Education Movement, whose books are cooperatively prepared for use in our churches as well as in the churches of the various denominations, are especially helpful along this line. The list given below is one which you will want to go over rather carefully. It contains course material, stories, pictures, etc. If you can do nothing more than have the new *Teaching Pictures*, to hang in your room, one at a time, you will have helped create the feeling which we want toward the Indian. If you can arrange a story or reading hour, you have gone that much further. If you can undertake a course of study which will include the two things mentioned above and many others, you will have, we hope, really started a foundation on which a structure of good will can rise. As leader, you will be interested in the other books, for young people and adults, which are listed on pages 42 and 43 of this issue *WORLD CALL*. You will find them all interesting and worth your reading.

*Many Moons Ago and Now* is the title of the course book for Juniors. It is, unfortunately, very late in getting off press and it may be October before it is available. Cloth \$1.00, paper 75 cents.

There are two course books for Primary groups. One is new, and will probably be off press about August 20. It is *Children of the Great Spirit*, and has stories of several different Indian tribes, along with course plans and other helps. Cloth \$1.00, paper 75 cents. The second is a book published some time ago. It is an excellent course on the Navajo Indians and is en-

titled *Indian Playmates of Navajo Land*. Cloth 75 cents.

*Teaching Pictures on the American Indian*, 50 cents, referred to above, is a new set of unusual pictures, 11x14 inches, which will add a great deal to your equipment and is worth studying carefully, either in the Junior or Primary groups. There is no reason why the set should not be bought and shared by the two groups, unless so much use is made of them that two sets are needed. Two picture sheets, with pictures for scrapbooks, are available; *Indians of the Southwest*, 25 cents, and *American Indian Picture Sheet*, 25 cents.

Some of you already have the picture map of North America. You can secure an *American Indian Insert Sheet* for use with it, for 10 cents. If you do not have the *North American Picture Map* it is available for 50 cents.

We should not wish to conclude this brief bibliography without mentioning two or three other books which will be helpful. *Waterless Mountain* is one of the most beautiful children's books which has been published recently. It is the story of a young Indian boy who is destined to become a medicine man of his tribe. The adventures he meets are simple and reveal the life of his people. It is a reading book for Juniors and might be read aloud to the group a chapter a week or be used on the browsing table. It is rather expensive, but it is quite possible that your public library will have a copy which you can secure, or which you can recommend that boys and girls secure and read. \$2.50.

*The Indian How Book*, by Arthur C. Parker, Doran, is another reference book which you can probably secure from the library. It describes and illustrates with diagrams much of the Indian craft which may make some of your activities and programs more interesting. You can secure from it designs for notebooks, etc.

Another book which you would not want to buy, unless your study is extensive, and then rather for reference for yourself than for the children, is *The Indians' Book*, by Curtis. It has songs and chants of the Indians and some description of the music of different tribes. It can be secured in the larger libraries and is interesting for reference.

### That Reading List

IT WAS in January that we made a list of books which Juniors might read and issued it both on these pages in *WORLD CALL* and in the *Junior World*. We wonder how that reading has progressed? We know that a good many groups have read and enjoyed the books for we have had requests for more recommendations.

You will be interested in a letter from Mrs. Charles Shoppe of Carlinville, Illinois, who reports in detail upon the reading which her girls have done. Here is part of the letter.

"In the January *Junior World* I read the reading list which you gave, so it

was decided among the girls to get busy and read at least one book a month and then send the list on to you. Some you notice did better than a book a month.

"I have a band of 32 girls. Some of them are a little too young to read, but twenty of them do read books and thirteen of them I am very proud of and think worth mentioning. (Mrs. Shoppe encloses a list of the thirteen and the books each girl read.) I happen to have most of these girls in my Sunday school class and there we did most of our book exchanging. Sometimes a real scramble would be on for a book that took well, such as *Aunt Kathy Tells Us*, and *Jumping Beans*. . . . The girls did so much enjoy them."

We wish we could print that list. Perhaps there will be room for it in some future copy of *Junior World*. Boys and girls are doing reading in public schools and it will mean a lot to them to read the type of books on world friendship and missionary work which they can secure through these lists we issue with that purpose in mind.

Sometime this fall there will be a general reading list for boys and girls for 1933 issued. It will include new and old books. It is always encouraging to remember, when we are thinking how expensive a library is, that with children's work there is always a new group coming in to whom the old books are new. One-third of the Junior group will find reading material in your old books, some of the older ones will find books they have not read, and the new books you purchase will be useful with the entire group.

There is one "book" which you will be wanting to use with the new Juniors. That is your file copy, which you have carefully kept, of the first-of-the-month issues of *Junior World*, January, 1932, to date. At the end of the year it will be "complete" and will count as one book. These stories and articles will be just as interesting to your new first year Juniors this year as they were, month by month to your group last year. If you have more than one set saved, so much the better. The boys and girls would not need to read the program suggestions in them, of course, since they were current material and would not be particularly valuable the next year.

There are many, many plans of reading which are followed by different groups. We should be glad to hear of others, should we not? A plan which works with one group may not work with another but the more ideas and plans we have the better we are able to make our own working plan. So write in and tell us what you are doing to help your Juniors to read.

Perhaps one word should be said about the remark in Mrs. Shoppe's letter about the ones too young to read. Many Junior Christian Endeavor and Mission Band groups have Primary children in them. They should have Primary and not Junior books to read.



## You Can't Go Wrong

You can't go wrong by placing your order for our full line of lesson materials and papers, for the simple reason that a better line of literature than ours is not produced.

Then, too, by giving us your business you are helping us to render a greater service to your Sunday school and the Brotherhood. For this house is the property of the Christian churches, and every dollar of profit goes right back into the work, being used to make improvements in our literature and to promote Christian education, missionary and benevolent enterprises.

If your school is one of the many who secure their full line of equipment from us, rest assured that you are securing literature true to the Holy Scriptures, and of the highest educational value.

If your school does not already use all of our quarterlies, weekly papers, etc., place your entire order with us for next quarter upon our guarantee of satisfaction. Or, if you would like to examine samples of any materials write us—NOW.

**CHRISTIAN BOARD  
OF PUBLICATION**

St. Louis, Missouri

## The Spirit of the Red Man Revealed in His Sayings

LONG ago the Great Mystery caused this land to be and made the Indian to live in this land . . . . Once only Indians lived in this land. Then came strangers from across the Great Water. No land had they; we gave them of our land. No food had they; we gave them of our corn. The strangers are become many and they fill all the country. They dig gold—from my mountains; they build houses—of the trees of my forests; they rear cities—of my stones and rocks; they make fine garments—from the hides and wool of animals that eat my grass. None of the things that made their riches did they bring with them from beyond the Great Water; all comes from my land, the land the Great Mystery gave unto the Indian.

"And when I think upon this I know that it is right, even thus. In the heart of the Great Mystery it was meant that stranger—visitors—my friends across the Great Water—should come to my land; that I should bid them welcome; that all men should sit down with them and eat together of my corn. It was meant by the Great Mystery that the Indian should give to all people.

"But the white man has never known the Indian. It is thus: there are two roads, the white man's road, and the Indian's road . . . . A little while and the Old Indian will no longer be, and the young will be even as white men . . . . I know that it is in the mind of the Great Mystery that white men and Indians who fought together should now be one people . . . . There are birds of many colors—red, blue, green, yellow—yet it is all one bird. There are horses of many colors—brown, black, yellow, white—yet it is all one horse. So cattle, so all living things—animals, flowers, trees. So men; in this land where once were only Indians are now men of every color—white, black, yellow, red—yet all one people. That this should come to pass was in the heart of the Great Mystery. It is right thus. And everywhere there shall be peace."

—From *The Indian's Book*, by Natalie Curtis. Foreword written by High Chief of the Cheyennes and Dakotas. Quoted in part only.

"The way of knowledge is like our old way in hunting. You begin with a mere trail—a footprint. If you follow that faithfully, it may lead you to a clearer trail—a track—a road. Later on there will be many tracks, crossing and diverging one from the other. Then you must be careful for success lies in the choice of the right road. You must be doubly careful, for traps will be laid for you, of which the most dangerous is the spirit-water that causes a man to forget his self-respect."

The advice of the father of Dr. Charles Eastman to his son when he sent him first to school. Quoted by Dr. Eastman in *From the Deep Woods to Civilization*. (Sioux Indian.)

An old chief, Chief Running Bird of the Kiowa Tribe, said:

"I am getting old now, and am getting up in years, and all I wish at the present time is for my children to grow up industrious and work, because they cannot get honor in the war as I used to get it. They can only get honor by working hard. I cannot teach my children the way my father taught me, that the way to get honor was to go to war, but I can teach my children that the way to get honor is to go to work and be good men and women." —From *The Vanishing Race*, by Dixon.

It has been suggested that because of his mystic temperament the Indian cannot come into sympathetic appreciation of the practical phases of the gospel message. While it is true the Indian lives in a world of "big medicine" or great mystery—a fact that enables him the better to appreciate the spiritual significance of the gospel—yet he is not devoid of those faculties by which to understand also its practical elements. Let an Indian answer the query as to the red man's comprehension of the practical aspects of Christ's message. The time is Easter morning and the theme "The Easter Message."

"The cheering message of Easter is that Jesus is not asleep but awake; that he is not dead, but alive. This is the morning he got up from his grave bed and thereby promises that we, too, shall get up from our grave beds.

"Easter speaks to us of a live Jesus. That is the kind of a Jesus we need. But if he is alive, where may we now find him? Where did the disciples of Emmaus find him on Easter Day? They met him on the highway. That is where we may meet him today—on the highway where we meet folks, transact business and have social relations with them. If Jesus, on the highway of our lives, does not get into our business life and our social life, we do not know him as we should; he is not as much alive in our lives as he would like to be. We keep him dead and in the tomb unless we let him into our lives on the highway of our daily doings.

"Jesus is the Road Man. The cross represents him as the grave man, a dead man, but the road represents him as a live man. He says, 'I am the Road Man.' That is what he means when he says, 'I am the Trail or the Way.' Moreover, he has promised to go with us to the end of the trail.

"I will ask another question. What is Jesus interested in today? What was he interested in on the highway to Emmaus? He was interested in the things that were happening at that time. So, today, Jesus is interested in what is now taking place. He is interested in the events of our daily lives. If we are hungry, he is hungry. If we are cold, he is cold. If our heart aches, he, too, is sorrowful. If we are happy, he, too, rejoices. The Trail Man is always interested in whatever interests us.

"I will ask one more question. What did the disciples do after they met Jesus on the highway? They hurried to tell



# Receipts for Twelve Months Ending June 30, 1932

United Christian Missionary Society  
Churches and Individuals

	General Fund	Decrease	Special Funds	Decrease
Churches -----	\$ 279,826.79	\$ 78,307.08	\$ 3,157.63	\$ 6,509.66
Sunday Schools -----	290,978.68	59,304.64	173.25	3,392.80
Christian Endeavor Societies -----	7,590.64	2,623.51	5.00	5.00*
Missionary Organizations -----	505,480.31	87,111.23	1,153.66	2,502.18
Individuals -----	32,021.93	14,066.90	8,735.98	14,935.02
	<b>\$1,115,898.35</b>	<b>\$241,413.36</b>	<b>\$13,225.52</b>	<b>\$27,334.66</b>

## Miscellaneous Sources

Bequests -----	\$ 54,460.12	\$ 31,382.26*	\$ 7,528.66	\$ 3,085.62
Interest (U. C. M. S. -----)	76,960.90	4,592.27	3,599.44	531.72*
Interest (Old Societies) -----	44,355.75	133.48		
Gifts from Old Societies -----	39,309.03	61,663.09	44,407.22	17,987.41*
Home Missions Institutions -----	63,904.59	13,538.78		
Benevolent Institutions -----	74,352.55	16,991.13	164.37	4,280.11
Foreign Field Receipts -----	323,876.75	12,616.57		
Annuities -----			13,133.70	42,527.03
WORLD CALL Subscriptions and Ad- vertising -----	35,803.33	11,171.86		
King's Builders -----	547.46	2,732.38		
Literature -----	30,983.74	8,623.02		
Miscellaneous -----	33,114.24	8,849.98	10,722.49	3,505.27
	<b>\$ 777,668.46</b>	<b>\$109,530.30</b>	<b>\$79,555.88</b>	<b>\$34,878.90</b>

## Board of Education

Churches -----	\$ 49,197.77	\$ 32,335.11
Endowment crusades -----		739.67
	<b>\$ 49,197.77</b>	<b>\$ 33,074.78</b>

\*Increase.

## The Missionary Register

### Missionaries Returning to the Field

Miss Mary I. Orvis, Paraguay; New York, July 9, S.S. "American Legion," Munson Line.  
Dr. and Mrs. W. E. Davis, Africa; "City of Hamburg," Baltimore Mail Line, Baltimore, August 17.  
Mr. and Mrs. H. C. Hobgood, Africa; S.S. "Henri Jaspas," Belgian Line, Brooklyn, N. Y., July 20.  
Miss Lois A. Ely, China; Los Angeles, August 22, "Chichibu Maru," N. Y. K. Line.  
Miss Minnie Vautrin, China; sailing in August.

### Deaths

Miss Olive Griffith, retired missionary from India, June 20, Corvallis, Oregon.

others about him. That is what we ought to do.

"I have no more words."

No more words—but he had said enough to answer the question as to whether the Indian comprehends the practical aspects of the gospel message.

## Indianapolis Convention Reduced Railroad Rates

APPLICATION has been made by the undersigned to the various Railroad Passenger Associations for reduced railroad rates to the International Convention of Disciples of Christ, to be held in Indianapolis, Indiana, October 12-16, 1932. Thus far, the Central, New England, Southwestern, Transcontinental, Trunk Line, and Western Passenger Associations have granted the following reduced rates to the Indianapolis Convention under the conditions outlined:

a) Using the same route in both direc-

tions—fare and one-half for the round trip.

b) (Applicable in Central, Transcontinental, New England, Trunk Line, and Western Passenger Associations territory.)

Going by any authorized route published in one-way tariffs, and returning via any other authorized route published in one-way tariffs—round-trip fare will be computed by using one-half of the round-trip fare (that is, half of the 1½ fare) from starting point to Indianapolis applying via route used on the going trip, plus one-half of the round-trip fare (that is, half of the 1½ fare) from starting point to Indianapolis applying via route used on the return trip.

(Applicable in Southwestern Passenger Association territory)—going and returning same route, or going by any authorized route and returning by any other authorized route—fare and one-half for the round trip.

The rate granted last year for travel

### Individual Cups

Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and Cover \$9.00. Glasses \$1.00 dozen. Collection and Bread Plates.

THOMAS COMMUNION SERVICE CO., Box 488 Lima, O.



## THE TWO BEGGERS

"It is better to beg bread for a little while on earth like Lazarus, than to beg water forever in hell." A FREE COPY of this striking sermon, and our catalog sent to any preacher on request.

M. E. & B. H. Willard, South Berwick, Me.

via diverse routes was based on a fare and three-fifths for the round trip, consequently the rate granted for travel by diverse routes this year is more liberal than that of last year.

The selling dates for all reduced rate tickets will be October 8-14 in the territory of all of the Passenger Associations named, except as follows:

October 7-13—Colorado (except Julesburg)

New Mexico

Wyoming

Oklahoma

Texas

October 6-12—Arizona

British Columbia

Idaho

Montana

Neveda

Oregon (except via California)

Utah

Washington (except via California)

October 5-11—California

October 4-10—Oregon (via California)

Washington (Vancouver to

Seattle inclusive via California)

The final return limit is more liberal this year than last in that on all reduced rate tickets, the final return limit granted delegates will be thirty days in addition to date of sale; but passengers must reach the original starting point by midnight of the final return date.

To obtain these reduced rates, an identification certificate must be obtained from the undersigned and presented to ticket agent on any selling date at which time purchaser should indicate to agent whether he desires to use the same route in both directions or diverse routes for the return movement from Indianapolis. Necessary identification certificates will be sent by the undersigned upon receipt of request for same, accompanied by self-addressed, stamped envelope.

Delegate must have the certificate to secure the reduced rates.

H. B. HOLLOWAY,  
Transportation Secretary.  
Missions Bldg.  
Indianapolis, Ind.



# The Last Page

## Nothing to It

I HEARD awhile ago that the cows had fallen into the depression and were giving 30 per cent less milk than a year ago. When I investigated, the owner said the story was untrue, but he begged me not to mention the matter to the cows.

Then there was a tale going the rounds that there were 43.9 per cent fewer flowers in the fields this June than in June 1931. A blue-eyed boy I met said the story was without foundation, but whispered that the fish were biting only 51 per cent as eagerly as last June. When I rigged a line I discovered that he too was mistaken. I caught a bullhead in an hour, whereas last year I fished all day and got only a rubber boot.

Hardly had I reached home when a wild report came to my ears that eight million bees were unemployed, that hives had exhausted local relief funds, and that the bees were swarming. Somebody said that they were intending to bee-line it for Washington. A mental image of Congressmen rushing business with fantastic speed while they fanned at irate bees hustled me to the clover fields. What a shock! Every bee was at work, and in all their humming not one bee buzzed a word about a bonus.

## Ozark Dusk

When cows come home through shining dusk,

And quails call out from hill to hill,  
Behind a gnarled, ghostly oak  
Grieves a whippoorwill.

An owl flaps slowly through the dark;  
Fireflies glimmer overhead;  
A hidden row of horses crunch  
And stamp within the shed.

Along the whitewashed garden wall  
Nightjars hum a droughty tune;  
A goat jumps nimbly on a fence  
And leans against the moon.

—PATRICK D. MORELAND in  
*The New York Times.*

A poem which hangs outside the door of the refectory of the Cathedral of Chester, England:

## A Prayer

Give me a good digestion, Lord,  
And also something to digest;  
Give me a healthy body, Lord,  
With sense to keep it at its best.  
Give me a healthy mind, good Lord,  
To keep the good and pure in sight,  
Which seeing sin is not appalled  
But finds a way to set it right.  
Give me a mind that is not bored,  
That does not whimper, whine, or sigh;  
Don't let me worry over much  
About the fussy thing called "I."

Give me a sense of humor, Lord,  
Give me the grace to see a joke,  
To get some pleasure out of life  
And pass it on to other folk.

—Quoted by M. C. McKELVEY,  
in the *Wilson Bulletin.*

## Words

"Potato nose"  
"An evil dream"  
"Cash-register judge"  
"Weak-livered and dream-bound  
doubter"  
"Self-righteous irrelevance"

## Names

Federal Judge Wham  
Lt. Col. Charles H. Dumbell, D.S.O.

## Sweet Are the Uses of Adversity

I like the depression. I have had more fun since the depression started than I ever had in my life. I had forgotten how to live, what it meant to have real friends, what it was to eat common everyday food. Fact is, I was getting just a little high-hat. . . .

It's great to drop into a store and feel that you can spend an hour or half a day just visiting and not feel that you are wasting valuable time. I like the depression.

I am getting acquainted with my neighbors. In the last six months I have become acquainted with folks who have been living next door to me for three years.

Three years ago I was so busy and my wife was so busy that we didn't see much of each other, consequently we sort of lost interest in each other. I never went home to lunch. I never had time to go anywhere with her.

My wife belonged to all the clubs in town. She even joined the Young Mothers' Club. We don't have any children but she joined anyway. She was never at home.

I am feeling better since the depression. I take more exercise. I walk to town and a lot of folks who used to drive Cadillacs are walking with me. I like the depression.

My digestion is better. I haven't been to see the doctor in a year. I can eat anything I want to. I am getting real honest to goodness food. Three years ago, we had fillet mignon every meal. Now we have round steak and flour gravy once a week.

I like the depression. Three years ago I never had time to go to church. I played golf all day Sunday and besides I was so smart that there wasn't a preacher in west Texas who could tell me anything. Now I am going to church regularly, never miss a Sunday. And if the depression keeps on, I will be going to prayer meeting before long. I like the depression.—*Texan.*

## Have You Been Leeches Yet?

In 1832 the following notice appeared in the *New York Evening Post*:

"Benj. Prescott, 81 Fulton Street, having relinquished the drug business, will devote his time exclusively to Leeching and Cupping, and trusts by his experience and intention to secure the approbation of those who may have occasion for his services. He solicits the patronage of Medical Gentlemen. N. B. A supply of fresh Portuguese Leeches kept constantly on hand."

## A Rich Man on Rich Men

E. A. Scripps, pioneer chain newsman, said this about other rich men: "I'm a rich man and that is dangerous, you know. But it isn't the money that's the risk, it's the living around with other rich men. They get to thinking all alike, and their money not only talks, their money does their thinking too. I come off here on these wide acres to get away from my sort; to get away from the rich. So I don't think like a rich man. I think more like a left labor galoot.

"They talk about the owner of newspapers holding back his editors. It's the other way with me. I get me boys, bright boys, from the classes that read my papers; I give them the editorship and the management, with a part interest in the property, and say! In a year or two, as soon as the profits begin to come in, they become conservative and I have to boot them back into their class and even then—Corruption? Yes, but it's they that corrupt me and my papers, those bright boys from off the streets."—Quoted in the *New York Times.*

Professor du Pour of McGill University has compiled another list of seven cardinal sins. It is: Stupidity, Ugliness, Moral turpitude, Cowardice, Meanness, Hypocrisy, Pessimism.

And before you go, listen to this from a certain Thomas Jefferson, "If there be any young among us who wish to dissolve the union, or to change its republican form, let them stand undisturbed, as monuments to the safety with which error of opinion may be tolerated where reason is left free to combat it." What old-fashioned ideas they had back there!

## Eight Functions of a Minister

Executive of an institution.  
Conductor of worship.  
Preacher.  
Religious educator.  
Pastoral worker.  
Lay leadership developer.  
Community leader.  
Cooperator with other religious groups.



# VITAMINS!

## World Call Has Them All

### VITAMIN A, *essential for growth.*

Normal Christian growth depends on Christian fellowship in work. "World Call" readers share in the world work of the churches every month.

### VITAMIN B, *appetite-builder.*

A healthy zest for the wholesome and good is found in "World Call." Sharpens your appetite for good reading.

### VITAMIN C, *for stamina and endurance.*

Sea-voyagers, long away from green food, once developed stiff joints and peevish dispositions. Now ships, like "World Call," provide for regular meals of fresh strength.

### VITAMIN D, *bone-stiffener.*

"World Call" is better than liver or egg yolks for wan Christians with spiritual rickets.

### VITAMIN E, *for long life and happy children.*

"That child needs a new set of parents." "World Call" aims at providing parents with information and attitudes which will bear fruit in happy Christian homes.

### VITAMIN F, *weight-builder.*

Notice how many people of responsibility and weight in your community feed their souls on religious journalism. Read "World Call."

### VITAMIN G, *energizer.*

Antidote for weakness and laziness. "World Call" brings "drive" and power.

**PRESCRIPTION:** Serve "World Call" every month. It is not a medicine. It is health-giving spiritual food.

**WORLD CALL HAS ALL THE VITAMINS**

Clip here

WORLD CALL  
222 Downey Ave.  
Indianapolis, Ind.

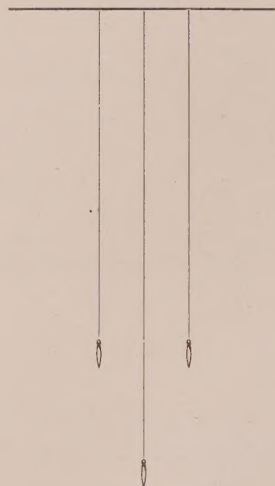
I realize that "World Call" is a necessity. Enclosed is \$1.50 for a year's subscription.

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_  
Church \_\_\_\_\_



# THE STONE AND THE CHISEL

—LOUIS GINSBERG  
in the *New York Times*



"Wrangling intruder,  
Let me alone!"  
To a chisel  
Complained a stone.  
The friendly chisel  
Retorted to this,  
"Your querulous censure  
Is all amiss."

"Did you not wake me  
With jar and shock?"  
Replied the resentful  
Marble block.  
"Why chip me to pieces?  
Whom have I harmed?  
Let be!" now broke from  
The marble, alarmed.

The chisel disputed:  
"By blows that I give  
In all of my carving,  
Longer you'll live!  
For you will be treasured  
From dust and from grime,  
To taste Eternity  
Instead of Time!"